LINGUISTIC SOCIETY OF INDIA

AN OLD MARATHI READER

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VENUS PRAKASHANA : POONA
(INDIA)

LINGUISTIC SOCIETY OF INDIA

AN
OLD MARATHI READER

EDITED WITH GRAMMATICAL INTRODUCTION,
ENGLISH TRANSLATION, NOTES AND GLOSSARY

गु० महामहोपाध्याय
श्री. दत्तोपंत पोतदार
यांस सादर भेट.
शं. गो. तुळपुळे

by
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with a Foreword by
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PREFACE

This Reader is being presented to the scholarly world just when the time is ripe for it. Both linguists and linguisticians are beginning to take more and more interest in modern Indian languages which is but a natural result of the efforts made in this direction in the past by scholars like Beames, Bhandarkar, Hoernle, Caldwell, Divatia, Bloch, Turner, Chatterji and others. Chairs for the teaching of some of the modern Indian languages including Marāṭhī are being established in English, American and Russian universities and in the field of linguistic studies at least the Old Indo-Aryan is slowly giving way to the New Indo-Aryan. Dialects are being studied both here and elsewhere with growing zest and scientific accuracy and the living word is coming to receive its rightful place. Linguistic Readers are invaluable for such studies, whether historical or descriptive, and it is mainly with this object that the present one is being brought out.

The Reader is intended to serve as an introduction to the language and literature of the period known as Old Marāṭhī, i.e., the centuries between 1000 and 1350. It consists of a linguistic Introduction based on historical principles, Texts arranged chronologically along with their English translation, introductory and grammatical notes and, finally, an Etymological Glossary. The arrangement of the Reader on the basis of a single dialect was necessitated by the absence of any dialectal variations preserved in either the literary or inscriptional forms.

The Texts fall into three parts : (i) Inscriptions, (ii) Literary Prose, and (iii) Literary Poetry. As to the selections themselves, the purpose has been to present texts representing the language in its purity, together with as much of interest as is compatible with the first and most important consideration which is linguistic. While exhi-

biting some variety of subject-matter, they may be taken as typical of the time and region to which they belong.

For each selection, the best edition available from the standpoint of linguistic purity has been followed. The pages of the Reader have not been burdened, however, with variant readings from other editions or manuscripts, except in the case of selections from *Jñāneśvarī* where some important readings from RAJAVADE's text have been mentioned in the foot-notes. The selections have been reproduced in their integrity in all essential particulars. Though regularization of orthography has not been attempted in general, some liberty had to be taken with regard to the mediaeval punctuation, and in certain cases even orthography, for the purpose of clarity.

As regards the English translation of the texts, verbal rendering is aimed at, though this may prove somewhat clumsy in exceptional cases, e.g., in the case of Inscriptions. The Notes at the end of the texts are intended to be introductory to the relevant selections and their authors, while the Etymological Glossary at the end of the book is meant to serve as an Index Verborum also.

This is the first Marāṭhī chrestomathy based on linguistic principles to be ever published and I, therefore, crave the indulgence of the readers for its likely shortcomings. I had before me some classics like SWEET's *Anglo-Saxon Reader*, EMERSON's *Middle English Reader* and MACDONELL's *Vedic Reader* and though I might have unknowingly based my own Reader collectively on these and other prototypes, I do not intend it to stand in comparison with them.

It was Professor Suniti Kumar Chatterji who first suggested to me the idea of preparing a linguistic Reader for Old Marāṭhī some five years ago when he was participating in the Summer School of Linguistics organized by the Deccan College, Poona. I am grateful to him for encouraging me from time to time towards the completion of this Reader and for his readiness in writing a Foreword

to it. I have also to thank Professors S. M. Katre and N. G. Kalelkar of the Deccan College for going through the manuscript and making some valuable suggestions. My special thanks are due to Professor V. B. Kolte for making it possible to include a passage from an unpublished work like *Mūrtiprakāśa* in the texts and to Smt. Kumudinee Gharpure for checking up the word-index. The credit for bringing out the present volume in a neat and decent manner belongs to the staff of the Saṅgama Press and Venus Prakāśana, Poona.

I have, in conclusion, the pleasure of making my acknowledgement of obligation to the Linguistic Society of India for agreeing to give its imprimato to this Reader.

University of Poona,
Poona, 7 (INDIA)
October 14, 1960.

S. G. T.

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FOREWORD

The present work gives us in one volume of 260 pages some of the most essential things that a student and a scholar should know about the earlier history of the Marāṭhī language. The fine scholarship as well as the very methodical arrangement which are behind this volume certainly make it an important landmark in the field of linguistic studies in India of the present day, since a work of this type may still be said to form a desideratum for most of our modern Indian languages.

Marāṭhī is one of the most important languages of India, and it has its unique place in the family of Indo-Aryan languages. It is spoken by some 29 millions of people in the newly formed state of Mahārāṣṭra, and it has got a very distinctive and noteworthy literature. The oldest specimens of Marāṭhī that we have in hand go back to the end of the 10th century A.D., in two very short one-sentence inscriptions. But there are other epigraphic documents which belong to the 11th, 12th and 13th centuries. From the second half of the 12th century onwards, we have in Marāṭhī a continuous literary output which never showed any sign of abatement and which has come down to our day. A language with a long literary history in more or less authentic records for near about 1000 years naturally shows an unbroken development. But the period from 900 A.D. to about the middle of the 14th century really embraced the formative stage for the language as it now is, and this period can properly be described as the Old Marāṭhī period. After that we have Middle Marāṭhī, which brought down the history of the language to the beginning of the 19th century.

Prof. TULPULE has done a signal service not only to Marāṭhī Linguistics but also to the Linguistics of New Indo-Aryan in general by publishing this very valuable

Reader. This work has been done in the best style, combining erudition with a sense of proper disposal of the materials. There is an Introduction of 81 pages preceding the Texts, which have been given with notes and introductions, and this Text section occupies pages 83 to 182. The Introduction gives a very up-to-date and lucid account of Old Marāṭhī which will be of very great use to students, not only of Marāṭhī but also of other Modern Indo-Aryan languages. A book like this should be indispensible for any student of Bengali, Oṛiā, Assamese, Maithilī, Bhojpurī, Kosalī, Braj-Bhāṣā, Hindustānī (Hindī), Panjābī, Hindkī, Gujarātī, Rājasthānī, Nepālī and other Modern Indo-Aryan languages.

The grammatical Introduction forms a very good statement of the phonological and morphological bases of Marāṭhī. Of course this Introduction is not a full historical grammar, but the materials which Dr. TULPULE has collected from his very intimate knowledge of Old as well as later Marāṭhī have their very great value. I only wish that in discussing phonology, Dr. TULPULE had always clearly differentiated the *semi-tatsama* borrowings in Old Marāṭhī from the inherited *tadbhava* elements. In the matter of typography, I would have been happier if Dr. TULPULE had used the more easily understandable symbols *ts, s, dz, z* for the dento-alveolar affricates, and not the special letters he has actually employed (viz., *č, čh, ǰ, ǰh*) — these latter normally indicate the palato-alveolar affricate sounds. Then, the question of vowel-length in Old Marāṭhī might have been discussed in a little more detail. We know that, unlike what we see in Braj-Bhāṣā and other New Indo-Aryan languages, vowel-length in Modern Marāṭhī (as in Modern Bengali) is dependent upon the rhythm of the sentence (or breath-group), and not on etymology, and how far this situation was coming to be the rule in Old Marāṭhī would be an interesting phonological question. A study of the Old Marāṭhī metres as throwing interesting light on the speech-rhythm of Old

Marāṭhī, which is wanting in the present work, may advantageously be added in the next edition.

The texts begin with the two Śravaṇa-Beḷgoḷa inscriptions of the last quarter of the 10th century. The English translations which are literal will be very helpful, particularly for non-Marāṭhī readers. All that one could wish to know about the literary and other aspects of the passages selected will be found in the Notes. The selections are not very extensive, they number only some 34, but they are typical. There is a very valuable Etymological Glossary of important words at the end (pages 184-259).

The book is very beautifully printed, and the typographical set-up is quite pleasing and adds greatly to the pleasure of reading. All students of Indian Linguistics would share with me my appreciation of this book. I wish there were similar books for all other Indian languages, whether Aryan or Dravidian. The nearest approach to this book is the *Early Oriyā Reader* published by Prof. ARTA-VALLABHA MAHANTI. But unfortunately this work lacks in Notes — only the Texts are given, and that too in Oṛiā characters. The use of the Roman or the Nāgarī would be very helpful in a work of this type. There are extensive anthologies of Bengali, Oṛiā and Hindī as well as Marāṭhī and Gujarātī, and of other Indian languages, beginning with the big anthologies published by the University of Calcutta under the inspiration of the late Sir ASUTOSH MUKHERJI — from the second decade of this century, the well-known "Typical Selections" from Early Bengali, Early Oṛiā, Early Āssāmese, Early Hindī and Early Gujarātī literatures. Large masses of Apabhraṁśa literature with Hindī translations opposite have been published by Pandit Śrī RAHULA SANKRITYAYANA, who has put the label "Hindī" on what would be strictly Old Bengali, Early Maithilī and various other old speeches which are different in their linguistic characteristics from Western Hindī. With Dr. TULPULE's book in front of us, other workers can easily bring out in the same style similar Readers in Early Bengali, Early Āssāmese, Earily Oṛiā, Early Maithilī, Early

Gujarātī etc., and also anthologies in the earlier forms of the great Dravidian languages, Telugu, Kannaḍa, Tamiḷ and Malayāḷam. The Historical Reader of Tamiḷ by Dr. P. S. SUBRAHMANYA SASTRI, formerly of Annamalai University, that erudite scholar of Indo-European and Dravidian linguistics who translated into English both the Tamiḷ *Tolkāppiyam* and the Sanskrit *Mahābhāṣya*, is well-conceived, but unfortunately it is not so well-known to students and scholars of Tamiḷ linguistics and literature, and we would have liked more linguistic as well as literary notes from a scholar of Dr. P. S. S. SASTRI's eminence.

I would love to see the example of Dr. TULPULE emulated for other Indian languages by competent scholars. In the meanwhile, I feel very great pleasure in congratulating Dr. TULPULE while welcoming the present work, and I hope it will serve a very useful purpose, so that a second edition, with further improvements (as in some of the lines suggested), may soon become necessary.

Suniti Kumar Chatterji.

Calcutta,
The 11th October 1960.

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ABBREVIATIONS

abbrv.	Abbreviation.
abl.	Ablative.
ABORI.	Annals of the Bhandarkar Oriental Research Institute.
abs.	Absolutive.
abstr.	Abstract Noun.
acc.	Accusative.
adj.	Adjective.
adv.	Adverb.
Ap.	Apabhraṁśa.
aspir.	Aspirated.
aux.	Auxiliary.
BISM.	Bhārata Itihāsa Saṁśodhaka Maṇḍaḷa (Journal of —).
BSOS.	Bulletin of the School of Oriental Studies.
caus.	Causal; Causative.
coll.	Collective Noun.
comp.	Compound; Compare.
cond.	Conditional.
conj.	Conjunctive.
dat.	Dative.
denom.	Denominative.
desid.	Desiderative.
Ep. Ind.	Epigraphia Indica.
f./fem.	Feminine.
fut.	Future.
gen.	Genitive.
Gk.	Greek.
grm.	Grammar.
hon.	Honorific.
I-A.	Indo-Aryan.
I-E.	Indo-European.
imp.	Imperative.
inf.	Infinitive.
ind.	Indeclinable.
instr.	Instrumental.
interrog.	Interrogative Pronoun.
Jñā.	Jñāneśvarī.
JRAS.	Journal of the Royal Asiatic Society.
K./Kḍ.	Kannaḍa.

Lat.	Latin.
lit.	Literally.
loc.	Locative.
M.	Marāṭhī.
m./masc.	Masculine.
metron.	Metronymic.
MI-A.	Middle Indo-Aryan.
n./neut.	Neuter.
neg.	Negative.
NI-A.	New Indo-Aryan.
NM.	New Marāṭhī.
nom.	Nominative.
nom. v.	Nominal Verb.
num.	Numeral.
obl.	Oblique.
OI-A.	Old Indo-Aryan.
OM.	Old Marāṭhī.
onomato.	Onomatopoeic.
opt.	Optative.
ord.	Ordinal.
Pā.	Pāli.
part.	Participle.
pass.	Passive.
perf.	Perfect.
pers.	Person; Personal.
PI-A.	Primitive Indo-Aryan.
Pk.	Prākrit.
pl./plur.	Plural.
post.	Post-position.
pot.	Potential.
pp.	Past Passive Participle.
pr.	Present.
pron.	Pronoun.
pronom.	Pronominal.
re-dupl.	Re-duplication.
rel.	Relative.
sg./sing.	Singular.
Sk.	Sanskrit.
syn.	Synonym.
unaspir.	Unaspirated.
v.	Verb.
voc.	Vocative.
WPL.	Wilson Philological Lectures.

SYSTEM OF TRANSLITERATION

अ	a	ङ्	ṅ	प्	p
आ	ā	च्	c	फ्	ph
इ	i	छ्	ch	ब्	b
ई	ī	ज्	j	भ्	bh
उ	u	झ्	jh	म्	m
ऊ	ū	ञ्	ñ	य्	y
ऋ	ṛ	ट्	ṭ	र्	r
ॠ	ṝ	ठ्	ṭh	ल्	l
ए	e	ड्	ḍ	व्	v
ऐ	ai	ढ्	ḍh	श्	ś
ओ	o	ण्	ṇ	ष्	ṣ
औ	au	त्	t	स्	s
क्	k	थ्	th	ह्	h
ख्	kh	द्	d	ळ्	ḷ
ग्	g	ध्	dh	क्ष्	kṣ
घ्	gh	न्	n	ज्ञ्	jñ

The *visarga* is denoted by *aḥ*.

The pure palatals could not be distinguished from the dento-palatals for want of diacritical signs.

The *anusvāra* represents either a nasalised vowel as in *devẽ*, or *ṅ* as in *aṅkurī*, or *ṇ* as in *sāṇḍuni*, or *n* as in *panca-*, or *m* as in *āmbiyā-*, or *ṁ* as in *saṁvatu*, or *v* as in *saṁsāra*, or *ṃ* as in *saṃhāru*.

INTRODUCTION

§ 1. Time-limits :

By Old Marāṭhī is meant here that form of language current in Mahārāṣṭra between the years 1000 and 1350 A.D., that is, Marāṭhī of the eleventh, twelfth, thirteenth and fourteenth centuries. At the first date, it shows such considerable differences from Apabhraṁśa as to warrant a new name which it did acquire and which occurs in the *Vivekasindhu* of MŪKUNDARAJA (Ex. XX). By the last date, all essential elements of Middle Marāṭhī had taken root which later developed in the works of DASOPANTA, EKANATHA, and others.

There can be some difference of opinion as to the divisions of the OM. period, and some scholars might prefer to make a beginning even earlier than 1000 A.D., while some might mark the end with the close of the Yādava dynasty in 1312 A.D. But as EMERSON[1] rightly points out, changes in language are always gradual and exclusive divisions naturally impossible. On the whole, it can be said, however, that OM. is to a large extent homogeneous in form during the whole period, like the Old English of literature and unlike the Early Middle English. It is represented on the one hand by Inscriptional Marāṭhī and on the other by Literary Marāṭhī which the latter can be subdivided into two main groups : writers of prose headed by MHAIBHATA, the author of *Līḷā-Caritra*, and writers of poetry led by the great JNANESVARA of the Bhāgavata cult. These two or three groups are very similar to each other so far as the language they use is concerned and which can conveniently be described as Old Marāṭhī. It shows a definite beginning in the Śravaṇa-beḷgoḷa Inscription of 983 A.D. which indicates the recognition the language had

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1. *A Middle English Reader* (1956), Intro., p. XIV.

acquired in a distant and linguistically foreign province like the Mysore State towards the end of the 10th Century.[1] There is evidence to believe that it had come to be recognised as an independent language even earlier. The *Kuvalayamālā* of UDYOTANASURI, written towards the end of the eighth century, refers to eighteen Deśī languages one of which is Marahaṭṭa containing forms like *diṇṇale* and *gahille.*[2] The first of these two forms is found as *dinhala* in a passage from OM. under study and is to be traced back to the Prākrit form *diṇṇa* which by itself is a phonetically changed form of the past participle in Sanskrit, namely, *datta,* of the root *dā,* meaning 'to give' (Ex. IV). There is no doubt, therefore, that Marāṭhī as a language had taken definite shape as far back as in the eighth century and had come to be recognised as the language of the Marahaṭṭas. Unfortunately, however, we have no specimens, either inscriptional or literary, of the language as it existed during its first three centuries, or from 778 A.D., the date of *Kuvalayamālā* which makes the first mention of Marāṭhī, to 983 A.D., the date of its first written record. This is the reason why a beginning has to be made with the eleventh century and not earlier. The other end of the period of OM. has to be fixed somewhere towards the middle of the fourteenth century when the last of the major literary works of the Mahānubhāva Sect, namely, *Vaccha-haraṇa,* was completed after which the language went as if underground on account of the onslaught of the Muslim rule to rise up again only with the sixteenth century or a little earlier. This latter period extends upto the beginnings of the British rule in India, i.e., upto 1800 A.D., and is known as the period of Middle Marāṭhī. The demarkat-

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1. The recognition is proved again in the Mailaṅgī Inscription of 1290 A.D. which tells about the foundation of a College in that year, making provision in it for the teaching of Nāgara, Kannaḍa, Tigulu and Ārya, i.e., Marāṭhī (*vide,* B. Lewis Rice: Mysore and Coorg from Inscriptions, p. 179).

2. *daḍhamaḍaha sāmalaṅge sahire ahimāṇa kalahasīle ya, diṇṇale gahille ullavire tattha marahaṭṭe.*

ing line between the OM. and MM. periods is roughly the establishment of the Muslim rule in Mahārāṣṭra which necessitated the language go into seclusion to appear again after a century or so in a much changed form. Thus, OM. presents itself as the first stage in the history of Marāṭhī language and forms one homogeneous unit which can conveniently be the subject of a study linguistic.

§ 2. **Space-Time context :**

The science of modern linguistics requires the study of the history of any given language in its development in the space-time context. From this new angle it is necessary that each language should be studied in all its details within a given geographical locality in its time-sequence or within a particular period in its space-context. OM., however, does not so much lend itself to a study in its development in the space-context as it does in the time-context. No doubt, it must be covering the same great dialect divisions corresponding in general to the dialect divisions of New Marāṭhī, namely, Koṅkaṇī, Khāndeśī, Ahirāṇī, Dāṅgī and others. But it is almost impossible to divide the OM. literary material dialect-wise. It is true that the find-spots of OM. inscriptions are spread almost all over Mahārāṣṭra, and it is also true that the OM. authors belong to different parts of the Marāṭhī-speaking country. MUKUNDARAJA, for example, comes from either Āmbe Jogāī (Dt. Bīḍa) or Ambhore (Dt. Bhaṇḍārā), JNANESVARA from Āḷandī (Dt. Poona), MHAIBHATA from Sarāḷe (Dt. Nagara), BHASKARA from Borī (Dt. Bīḍa), NARAYANA from Bahāḷiye (Dt. Khāndeśa), and VITTHAL GALANDA from Vijayānagara (Karnāṭaka). But the Marāṭhī that these different authors write is structurally almost the same and does not possess any dialectal differences worth noting. And not only from the purely linguistic point of view but also stylistically these different authors coming from different regions seem to write the same Marāṭhī with the only distinction that the writers of prose show a different style than the writers of poetry. This does not mean that the

dialectal differences did not exist. Far from this. Only, they cannot be observed in the material available for a study of OM. The part that the dialectal peculiarities have played in the formation of Marāṭhī can be visible only when enough research material is made available in the form of folk-speech, folk-songs and folk-tales collected from its different dialects. Until this is done, we have to remain content with a historical study of OM. in its time-context only.[1]

§ 3. Inscriptional and Literary OM :

It will be seen that the passages from OM. selected for this Reader fall into three main heads : (i) Inscriptions, (ii) Literary Prose and (iii) Literary poetry. As regards the first, it can be said that about seventy-five inscriptions, including copper-plates, containing portions in Marāṭhī, large or small, are available in the period assumed for OM. The Marāṭhī element in these varies from inscription to inscription, and these records would better be described as written in Sanskrit *cum* Marāṭhī. Generally the opening and the closing formulæ, the titles of kings and their ministers or deputies, and the datings of these inscriptions are written in Sanskrit, and the grants proper with their

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1. It would be interesting to quote a passage from *Ācāra-paddhati*, a Mahānubhāva work belonging to the 17th century, wherein the author suggests some *Khaṇḍa–Maṇḍaḷas*, or dialectal divisions of the Marāṭhī-speaking region, as from Phalṭaṇa towards the south, towards the north upto the end of Bāleghaṭ, Ubhaya Gaṅgātīra or the bank regions of Godāvarī, and Varāḍa. These subdivisions of Mahārāṣṭra exhibit minor linguistic differences, but the language, according to the author, remains the same throughout. The passage runs thus :

"देश भणिजे खंडमंडळ : जैसें फलेठाणापासौनि दक्षिणेसि : मऱ्हाठी भाष जेंतुला ठाइं वर्ते तेतुलें एक मंडळ : तयासि उत्तरे बालेघाटाचा सेवट : ऐसें एक खंडमंडळ : मग उभें गंगातीर तेंहि एक खंडमंडळ : आणि तयापासौनि मेघंकरघाट तें एक खंडमंडळ : तयापासौनि आवघें वराड तें एक खंडमंडळ: परि आवघीं मिळौनि महाराष्ट्रचि बोलिजे: किंचित् किंचित् भाषेचा पालट भणौनि खंडमंडळें भणावीं". (NENE : *Cakradhara-Siddhānta Sūtras*, Intro., p.2).

details are in Marāṭhī. Even in the Sanskrit portions we come across sometimes with Marāṭhī-isms, as for example, *saṁvatu* (Ex. III), *saku* (Ex. V), *saṁvachare* (Ex. V), and *tatapādapadumopajivi* (Ex. VI). The six inscriptions included here are from six different places, namely, Śravaṇa-beḷgoḷa, Divē-Āgara, Āmbē-Jogāi, Pāṭaṇa, Paṇḍharapūra, and Unhakadeva, all of which except the first belong to the Marāṭhī-speaking area. The find-spot of the first inscription is located in the Mysore State and only indicates the geographical extent to which Marāṭhī had received recognition towards the end of the tenth century. This section on inscriptions contains a number of place-names and personal names which can be of some interest to a student of the social history of Mahārāṣṭra. The second part comprises about a dozen passages from OM. prose written mainly by writers belonging to the cult of the Mahānubhāvas, a religious sect which flourished during the period under study. Marāṭhī was the official language of this cult, voluntarily adopted by its leaders in order to make their teachings known to the masses who were totally ignorant of Sanskrit. NAGADEVA, the first Ācārya of this cult, had made it a rule that all writing should be done in Marāṭhī only and he used to disuade scholars from using Sanskrit as the medium of expression of their thoughts. This attitude towards the problem of language enthused a number of writers to write in Marāṭhī and as a result we have a variety of compositions like memoirs, diaries, biographies, parables and the like. The thirteen selected passages include three from *Līḷā-Caritra*, a collection of memoirs of Cakradhara, the founder of the Sect, one from *Sūtrapāṭha* or a collection of his dictums, one parable from the many he narrated to his disciples, two from *Govinda-prabha-Caritra* by the same author, namely, MHAIBHATA, three from *Smṛtisthaḷa* or the memoirs of Nāgadeva, one from a Marāṭhī version of *Pañcatantra*, a non-Mahānu-bhāvic work, and one from the Life of Śrī Kṛṣṇa, again by a Mahānubhāva writer. The language that these passages represent is somewhat different from the one that is re-

presented by the poetical compositions of the same period. It is more natural, more popular and not at all ornamental like the language of poetry. As is generally observed, prose usually lacks in flights of poetic imagination, but is always rich in the popular variety of linguistic forms. OM. prose is no exception to this observation and one who desires to grasp the naive element of language has to turn to it. As regards the third part, we have more material at our disposal, as it is supplied not by one but by two different cults : the Bhāgavata and the Mahānubhāva. The Bhāgavata Sect, or the cult of Devotion, an ancient one in the religious history of India, was established in Mahārāṣṭra by Saint JNANESVARA in the thirteenth century and brought to a culmination by Saint TUKARAM in the seventeenth century. Paṇḍharpūra became the centre of this devotional movement and a number of poet-saints headed by their doyen, NAMADEVA, gathered together round JNANESVARA and created lyrical poetry of such 'harmonious madness' that the world is listening to it even now as it was listening then. The poetical passages from the Mahānubhāva authors are mainly from what are known as their 'seven major works',[1] except perhaps the *Dhavaḷas* or Marriage-songs composed by MAHADAMBA and *Mūrti-prakāśa* by KESOBASA. Most of these works are written in a highly ornamental and more or less sterio-type style and as such cannot be said to echo the spoken form of OM. as it was prevalent in the 13th and 14th centuries. There is always a difference between the spoken and the literary forms of language and a comparison of the prose and poetical passages from the Mahānubhāva authors would bring this out very clearly. The first passage in this section comes from the first known author of Marāṭhī, namely, MUKUNDARAJA, who belongs to neither of the two religious

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1. These are : (i) *Vacchaharaṇa* by DAMODARA, (ii) *Rukmiṇī-Svayaṁvara* by NARENDRA, (iii) and (iv) *Śiśupālavadha* and *Uddhavagītā* by BHASKARA, (v) *Jñānaprabodha* by VISVANATHA, (vi) *Saihyādrivarṇana* by RAVOLO-BASA, and (vii) *Ṛddhipura-varṇana* by NARAYANA-BASA.

sects referred to above. Though there is some reason to believe that he was a follower of the cult of the Nāthas, it would be better to describe him as mainly a Vedāntist whose chief aim was to expound the monistic philosophy of Śaṅkara in Marāṭhī. MUKUNDARAJA and his works are still a matter of controversy in the field of Marāṭhī studies and that is one reason why this pioneer of Marāṭhī authorship has to be mentioned last.

§ 4. Texts used :

A word has to be said here about the texts used for the purpose of this Reader. The purest texts are of course necessary for an understanding of the language as it actually existed; but it is not always possible to get them. The difficulty is all the more felt in the case of OM. texts. Take for example the very first work in Marāṭhī, namely, the *Vivekasindhu* of MUKUNDARAJA, said to have been written in 1188 A.D. The earliest manuscript available of this work is dated 1655 A.D., i.e., copied about five hundred years after the composition of the original. This fact explains the slightly modernised forms of the vocables in *Vivekasindhu* as found in most of its published editions, except perhaps the one edited by K. P. KULKARNI (1957) where he attempts re-construction of the text to a certain extent. The same difficulty is experienced with regard to *Jñāneśvarī*, which being a very popular work, suffered textual deterioration most. In fact, its rate of deterioration has been of a surprising nature, as witnessed by the fact that the original *Jñāneśvarī* composed in 1290 A.D. became very corrupt within three hundred years, necessitating a revision by Ekanātha in 1584 A.D. The absence of critical, or at least reliable editions of this major work in OM. makes the situation still worse and it becomes extremely difficult to draw any definite linguistic conclusions from the modified text. Fortunately, however, the vast literature of the Mahānubhāva Sect, preserved in several code-alphabets, representing the older phase of Marāṭhī, is now being deciphered and presented to the scholarly

world. Notwithstanding the facts that this represents only a sectarian literature and that its chief code-alphabet or *Saṅketa-lipi* was invented and brought into practice by RAVOLO-BASA as late as in 1353 A.D., we have still in it a large number of vocables and linguistic factors which can yield valuable results when examined critically and comparatively and brought within the range of competent linguists. The linguistic material that has gone into OM. inscriptions will, doubtless, be an asset for such a study, as it is the one which has stood the test of time and remained totally unchanged in its form. Thus, the *Jñāneśvarī* as edited by RAJAVADE and the Mahānubhāva literature as edited from its codifically preserved form, together with the inscriptional material, do give us sufficient data for any serious linguistic speculations about OM.

§ 5. **Origin of Marathi :**

It may not be out of place here to dwell briefly on the question of the origin of Marāṭhī. As its name suggests, Marāṭhī originated in Mahārāṣṭra and got its name from Mahārāṣṭrī an Apabhraṁśa of which was current in its region just before its birth. Marāṭhī is one of the New Indo-Āryan languages and its linguistic tradition, namely, Sanskrit > Prākrit > Apabhraṁśa, is too well known to be treated in any details here. The general development of Marāṭhī has been delineated with great clearness and mastery by JULES BLOCH in his work '*la langue marathe*' though its attitude is that of comparative grammar, comparing Sanskrit, Prākrits and Marāṭhī, one with the other, and positing phonological and morphological equivalence. BLOCH makes no attempt, however, to trace the growth of Marāṭhī itself from its earliest appearance through forms documented in the history of the language. Fortunately, recent researches in Apabhraṁśa literature, apart from providing the missing link, have made it possible to connect the pre-New Indo-Āryan stage with its immediate predecessor. An Apabhraṁśa of the Prākrit was current in Mahārāṣṭra from about 500 to 800 A.D. and gave

rise to a number of literary works like *Nāyakumāracariyu*, *Bhavisayattakahā* and others, edited by scholars like GUNE, JACOBI and HIRALAL JAIN. This Aphabhraṁśa is also known as Jaina Mahārāṣṭrī, as it was used mainly by the Jaina writers of that period. Apabhraṁśa is defined by HIRALAL JAIN as the 'natural language, i.e., the language of the people, unrefined by any rigid rules of grammar and rhetorics.'[1] A comparative study of the language represented in the works mentioned above on the one hand and Marāṭhī on the other clearly indicates the close and developmental relation between the two as regards their phonology and morphology. It has already been shown elsewhere by the present author[2] that most of the inheritances of Marāṭhī in these two departments are from Apabhraṁśa or Jain Mahārāṣṭrī, as it is also called, and especially that the characteristic 'oblique' of Marāṭhī can be traced back to similar forms in the making found in Apabhraṁśa. Most of the remnants of the synthetic structure of Old Indo-Āryan that Marāṭhī possesses it owes to this form of Apabhraṁśa directly. There is even reason to believe that the *Ovī* metre, in which most of the OM. poetry is composed, is derived from a similar metre in Apabhraṁśa literature.[3] The importance of this literature cannot, however, be stressed beyond a certain limit. For as KATRE[4] has pointed out, though with the analysis of Apabhraṁśa we have sufficient material for evaluating the pre-New Indo-Āryan period linguistically, this literature, like the Prākrit literature, is in a form which has become stylised and separated from the common currents of linguistic expression. In other words, the Apabhraṁśa of literature is as artificial as the literary Prākrits or classical Sanskrit and divorced of the common expression of the man in the street. This is, however, not the case with the early New

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1. *Nāyakumāra*, Intro. p. 46.
2. *Yādava-Kālīna* Marāṭhī (1942), pp. 50-58.
3. VELANKAR : Apabhraṁśa and Marāṭhī metres (New Indian Antiquary), Vol. I, No. 4.
4. Intro. to *Yādava-Kālīna Marāṭhī*, pp. 9-10.

Indo-Āryan literature, as for example early OM., where we find for the first time the actually current *śiṣṭa* expression of NI-A. Thus, though we cannot deny the value of Apabhraṁśa studies as reflecting the linguistic usages current during the pre-NI-A. stage, their importance should not be exaggerated. For even with TAGARE's valuable treatise on the Historical Grammar of Apabhraṁśa (1948), no definite conclusions can be reached as regards its relation with the MI-A on the one hand and NI-A on the other. At least in its later period, Apabhraṁśa, like Sanskrit, became a vehicle for archaic expression when the living medium was something other than itself. Marāṭhī, on the other hand, with its inherited forms, does not scorn the use of Sanskrit vocables, and the model found in its literary remains is true of the picture we can build of the speakers of that medium. An understanding of the elements of OM. vocabulary would make this point clear. It is because of the free mixture of the inherited vocabulary and the learned borrowings from Sanskrit that the progress of the language still continues uninterrupted. If this had not been the case, Marāṭhī would have become as 'dead' a language as the Prākrits or Apabhraṁśa or even the refined Sanskrit. Marāṭhī, therefore, can be rightly described as a re-oriented form of its immediate predecessor, viz., Apabhraṁśa, with a number of borrowed Sanskritisms which made it a real, living language. It did away with the unnatural pronunciation of Apabhraṁśa and gave rise once again to the bold and natural phoneticism of Indo-Āryan. This linguistic change from Apabhraṁśa to Marāṭhī must have synchronised with the revival of the Vedic religion at the hands of ŚANKARACARYA in about 800 A.D.

§ 6. Orthography :

As OM. sprang from an Apabhraṁśa of the Prākrit current in Mahārāṣṭra approximately during 500-800 A.D., it is but natural that its texts exhibit a peculiar looseness as regards their orthography. The only models that the OM. writers had before them were some loosely written

Sanskrit texts, while their own language had gone a long way from Sanskrit. Naturally, the result was that they attempted, though unsuccessfully, to bring their texts as near as possible to the norm, viz., Sanskrit, orthographically. In doing so, they could attain neither the rigidity of Sanskrit orthography nor the naturalness of Marāṭhī. In fact, OM. texts are so full of orthographical irregularities that the only rule they seem to follow in this regard is not to follow any rules at all. Distinction, however, has to be made between Inscriptional and Literary Marāṭhī, though some features are common to both. Now as regards Inscriptions, it has to be remembered that their authors were always different from their scribes who were generally uneducated artisans knowing only the art of inscribing either on stones or on copper-plates. Naturally, the number and types of orthographical irregularities are found to be more in inscriptions than in the manuscripts of literary works copied generally by decently educated persons. We give below some of the orthographical peculiarities of OM. Inscriptions:

(i) *a-é-y* : OM. Inscriptions seem to hesitate in representing these three sounds, coming either medially or finally; viz., *a* (अ) a pure vowel, *é* (ए) a palatal vowel, and *y* (य्) a half-vowel. There are no definite guiding principles for the use of symbols for either of these three sounds and we have the following varied forms:

a : *kāṇṭhea* (2) ; *ghāṇaāprati, teā, dāṇḍeāncī, pujārеā, pūjiteā* (3) ; *ghāṇeā, Dhaḍabāleā, Dhāmojīcīā, pahileā, soṇḍhiā* (4) ; *cālāveā, cāliancē, bhaktimāliā* (5) ; *bhaṅgaleā, Sarabhaṅgāceā* (6).

e : *Rāḍie* (3) ; *Rāmacandradevarāē* (5) ; *nāeka, nāeku* (6).

y : *karaviyalē* (1) ; *ṭhaviyalē, Madhuvaya, Vāsudevabhaṭṭavāye* (2) ; *iyā, tetīyāprati, vikateyāpāsī, haladāiyā* (4) ; *Baladevanāyakē, Viṭhaladevarāyāsi* (5) ; *karāveyā, caṇeyā, teyācā, bonayā, vaḍiliyā, vijaiyā, Somadeyo* (6).

These examples show that the '*y*' form is the most common and '*e*' form the least.

(ii) Diphthongs, appearing finally, are symbolically represented only in the *Dive - Āgara* plate (Ex. II) thus :

Jīvaṇai, Tikai, Madhuvai, Risiyapai.

These are all proper nouns, the third one being also written as *Madhuvaya* in the same plate.

(iii) '*Om*' is represented both by its special symbol (ॐ) and by the regular alphabet ओं with an *anusvāra* over it :

ॐ (3, 6) ; similarly, ॐडुग्राम् (4) ; ओं (2).

(iv) The following sounds seem to be replaced by others only orthographically :

kṣ > *ṣ* : *daṣīṇe* (6).

kh > *ṣ* : *Kaṇvasāṣā, suṣe* (6).

ṇ > *l* : *uṣla* < *uṣṇa* (6).

th > *ch* : *schānahacā, schānē, schitipuricī* (2).

This cannot be said, however, about the change from *ś* and *ṣ* to *s* which is predominantly a phonological change rather than an orthographical one.

(v) The use of nasal symbols is as it generally should be in Marāṭhī. But the following irregularities have to be noted :

चावुण्डराजें *Cāvuṇḍarājē* (1), after Sanskrit.

तंनिरोपीत *tanniropīta* < Sk. tanniropita (6).

तस्मिंकाळे *tasmiṅkāle* < Sk. *tasmin kāle* (6).

There is no regularity in writing *anusvāras* over certain letters and we come across such forms as *Gaṅgarāje* or *karaviyale* (1) written without the *anusvāra* against the grammatical convention.

(vi) Inscriptional OM. usually doubles a consonant when it is preceded by *r*– ; e.g.,

Mārggasira, paurṇṇamāsyām, Sarvvarī, survva, suvarṇṇa (2) ; *saṁvatsarāntarggata* (3) ; *arddhu* (4) ; and *cakravartti* (5).

(vii) OM. Inscriptions are most irregular in distinguishing between the short and long vowels. We find in them quite a number of instances where the short vowel sound is symbolised by a long vowel and *vice versa*; e.g.,

Sīvū (2) ; *āsupāṭhī, cāūrā, Cītegrāmī, dīnhalá-lē, Dhāmojīcīya, loṭi, vīsovā, sūṅka* (4) ; *paṇḍītī, vāhīla* (5) ; *adhīka, tirtha, devaracīta, padumopajivi, purve, vācītā, Vīkrama, sampurṇa, svastī, Harīharā* (6).

(viii) Another peculiarity of OM. orthography is the use of abbreviated forms for certain words; e.g.,

'*su. gā.*' for *suvarṇa-gadyāṇaka* (2).

'*survva*' for *suvarṇa* (2).

'*ga*' for *gadyāṇaka* (3, 5).

There are about twenty such abbreviations used in OM. inscriptions[1] and almost none in literary OM.

(ix) The *Pṛṣṭhamātrā* or a stroke behind the letter to denote the vowel *-e-* or *-o-* is another sure sign of the antiquity of Marāṭhī inscriptions as well as manuscripts. The *Pṛṣṭhamātrā*, however, cannot be taken as a *sine qua non* of the antiquity of either an inscription or a manuscript, as has been shown by HARSE[2] after a study of the OM. material from the paleographical point of view. It seems from a closer examination of OM. inscriptions that the *pṛṣṭhamātrā* was a provincial peculiarity common with inscriptions whose find-spots are either in Koṅkaṇa or in Marāṭhavāḍā. Most of these inscriptions make use of the *mātrā* in both of its forms, namely, behind and over the letter. (Extracts II, III and IV).

(x) Punctuation is usually denoted in OM. inscriptions either by means of one or two vertical lines (*daṇḍas*) as in Ex. IV, or by two dots (*visargas*) as in Ex. VI, or by both, lines and dots, as in Ex. II. In many instances it is meaningless and even wrong. Numbers are denoted either in figures (Ex. III, IV, V), or in both, words and figures (Ex. II). The number of the year in the dating of an inscription is, however, always in figures.

As regards the orthography of the Manuscripts of OM. texts, the following peculiarities have to be noted :

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1. Marāṭhī Saṁśodhana Patrikā, Vol. IV, No. iii, p. 34.
2. Introduction to *Jñānadevī*, Ch. I, p. 39.

(i) Sanskrit words are spelt incorrectly in a number of cases; e.g.,

avaévu (*avayava*), *udharaṇa* (*uddharāṇa*), *dhanuṣākāra* (*dhanuṣyākāra*), *paścāta* (*paśyat*), *mṛtya* (*mṛtyu*), *yesa* (*yaśa*), *vaśya* (*vaśa*), *śraya* (*śreyas*), *śruṅghāru* (*śṛṅgāra*), *samyeka* (*samyak*), *sīḷātaḷa* (*śilātala*).

(ii) There is no definite system for the use of short and long vowels; naturally, we notice the following variations : *adhika* - *adhīka*, *kavaṇi* - *kavhaṇī*, *gatāyucī* - *cī̃*, *jivavilā* - *jīvavilā*, *tū* - *tũ*, *diṭhi* - *diṭhī*, *mi* - *mī*, *mhaṇitalẽ* - *mhaṇītalẽ*.

(iii) Placing of the *anusvāra* also is irregular and there are examples of addition, omission and misplacement of the *anusvāra* which sometimes has a direct bearing on case terminations; e.g.,

(a) Added : *ā̃ṇavẽ*, *ā̃matẽ*, *ũsa*, *kharā̃teyā*, *nidā̃na*, *niparvā̃sa*, *pũsa*, *bhaktī̃vā̃chaḷu*, *lẽkī*, *sapī̃vaḷa*.

(b) Omitted : *gā̃ṭhī* (*gā̃ṭhī̃*), *sā̃ṅgho* (*sā̃ṅghõ*).

(c) Misplaced : *nā̃hī* (*nāhī̃*), *pā̃tā* (*pātā̃*).

(d) Indefinite : *kā̃hī̃* - *kā̃hī* - *kāhī̃*; *gosāvī* - *gosā̃vī*; *tāva* - *tavā̃*; *Mhā̃ibhaṭa* - *Mhā̃ībhaṭa*.

(iv) Some words are written in more than one ways; e.g.,

ekaeka - *ekeka* - *ekaika*; *aisa* - *yaisa*; *oḍava* - *voḍava*; *kavaṇa* - *kavhaṇa* - *koṇa*; *jari* - *jarhi* - *jarhaī̃*; *tari* - *tarhi* - *tarhaī̃*; *dukha* - *duḥkha*; *mhaṇoni* - *mhaṇauni* - *mhaṇaunu* - *mhaṇoniyā̃* - *mhaṇauniyā̃*; *Viṭhala* - *Viṭṭhala*; *śaku* - *saku*; and etc.

(v) Doubling of the dental *t* preceded by *r* : *ārttāsi*, *mārttaṇḍa*.

(vi) Doubling of the dental nasal[1]: *vānnara*.

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1. This change seems to be optional. For the fem. form *vānarī* does not show doubling of the nasal.

(vii) Spontaneous doubling of a consonant : *nijaddhāma*.

(viii) Double consonant reduced to a single one : *vṛtāntu* (*vṛttānta*).

(ix) Interchange between *kh* and *ṣ* :
kh > *ṣ* : *Kaṇvasāṣā, daṣīṇe.*
ṣ > *kh* : *ākarkhitī, īkhita, nirghokha, pīyūkha.*

(x) Hesitation between *e* and *y* :
avaéva - *avayava; nāéka* - *nāyaka; kāi* - *kāya.*

(xi) Maintaining the distinction between *l* and *ḷ*.

(xii) Changing *ṛ* (vowel) to *r* (consonant) :
śrunghāra, śrīnghāra (*śṛngāra*).

PHONOLOGY

§ 7. Inventory of Sounds :

OM. possesses the following sounds :

Vowels : *a, ā, i, ī, u, ū, e, o, ai, au.*

Consonants : *k, kh, g, gh*
c, ch, j, jh
č, čh, ĵ, ĵh
ṭ, ṭh, ḍ, ḍh, ṇ
t, th, d, dh, n
p, ph, b, bh, m
y, r, l, v
ś, ṣ, s
h, ḷ.

Thus OM. possesses the vowels *a*, *i* and *u*, both short and long. As regards its diphthongs *ai* and *au*, they are of a recent origin. The OI-A. diphthongs were already lost in the MI-A. stage and they have come down either as *e* and *o*, or as *i* and *u* in OM.; e.g.,

koḍẽ < *kautuka, gorẽ* < *gaura, tela* < *taila, do* < *dvau, motī* < *mauktika, yuvana* < *yauvana*, and *virū* < *vaira.*

At the same time, new diphthongs of recent origin have come into being in OM., as in other NI-A. languages, because of the loss of single intervocalic consonants in MI-A.

which resulted in combining the preceding and the following vowels; e.g.,

ai : *taisa* < *tādṛśa*, *pai* < *prati*, *paija* < *pratijñā*, *baisaṇē* < *upa* √ *viś*.

au : *upānau* < *upānah*, *gaulaṇa* < *gopālinī*, *cautha* < *caturtha*.

There are also a few cases of irregular diphthongisation as, for example, *kumbhaipala* < *kumbha-phala*, *paikā* < *paśu* (?), *Paũvadeva* < *padmadeva*, and *saundara* < <*sundara*. Diphthongs are also seen in *tatsama* words. The vowel *ṛ* of OI-A. and the nasals *ṅ* and *ñ* appear only in the *tatsama* words. But even there the tendency is to treat these latter as *anusvāras* : e. g., अंकुर for *aṅkura*, and पंच for *pañca*.

§ 8. **Treatment of the vowel R :**

R of Sanskrit was represented by *a*, *i*, *u*, *ra*, *ri*, *ru*, and *rū* in Pālī, as shown by KATRE[1] This breaking up of *ṛ* was completed in MI-A., and in NI-A. *ṛ* is represented by *a*, *i*, or *u*. OM. exhibits the same treatments of *ṛ* as e.g.,

ṛ > *a* : *kānhu* (*kṛṣṇa*), *ghara* (*gṛha*), *tāhāna* (*tṛṣṇā*), *dagaḍa* (*dṛṣad*), *pāṭhī* (*pṛṣṭhi*), *vāva* (*vṛthā*).

ṛ > *i* : *diṭhī* (*dṛṣṭi*), *disaṇē* (√ *dṛś*), *bhāi*[2] (*bhrātṛ*), *māhera* (*mātṛ-gṛha*).

ṛ > *u* : *bhāu* (*bhrātṛ*), *māulī* (*mātṛ-*).

OM. also exhibits the *ra*, *ri* and *ru* treatments; e.g.,

ṛ > *ra* : *anavrata* (*anāvṛta*), *uraṇē* (√ *vṛ*).

ṛ > *ri* : *Ridhaurē* (*Ṛddhipura*), *Risiyapa* (*ṛṣi-*), *śrīṅghāra* (*śṛṅgāra*), *sarisa* (*sadṛśa*).

ṛ > *ru* : *rukharāya* (*vṛkṣa-*), *śruṅghāra* (*śṛṅgāra*).

According to BLOCH[3] these variations in the treatment of *ṛ* are found in all I-A. languages and are due not only to phonetic influence, but also to borrowings from the central dialects.

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1. ABORI., Vol. XVI, pp. 189-201.
2. This is an exceptional form, the usual one being *bhāu*.
3. *La langue marathe*, § 31.

§ 9. **Final Vowels :**

The final consonants of OI-A. were already lost in MI-A. with the result that all words in MI-A. ended only in vowels. These final vowels in MI-A. were pronounced with very little accent as is shown by the literary Apabhraṁśa in which the final *o* of the nom. sg. of masculine nouns ending in *a* becomes *u*, though not regularly. Naturally, in course of time, these weak final vowels were lost in all NI-A. languages, with some exceptions. Marāṭhī followed the general trend and dropped the final vowel; e.g.,

a : *gā̃v* (*grāma*), *tāmboḷ* (*tāmbūla*), *dīs* (*divasa*), *pūt* (*putra*).

ā : *jhā̃p* (*jhampā*), *tāhān* (*tṛṣṇā*), *paij* (*pratijñā*), *bhīk* (*bhikṣā*), *bhūk* (*bubhukṣā*), *lāj* (*lajjā*), *soṇḍ* (*śuṇḍā*).

i-ī : *golaṇ* (*gopālinī*), *jīva-rās* (*jīva-rāśi*), *bāv* (*vāpī*), *vel* (*valli*).

u-ū : *paik* (*paśu*).

In practice all these words are written as ending in vowels, though they actually end in consonants. Apart from this series, however, which OM. shares with other NI-A. languages, it possesses quite another where the final vowels of OI-A. and MI-A. are retained, though optionally. Such cases of retention can be considered under the following groups :

1. Nom. sg. of Masc. nouns ending in *a* :
   ānandu, *kānu*, *dīsu*, and etc.
2. Nom. sg. of Masc. nouns ending in *i* :
   Hemāḍi.
3. Dat. sg. and pl. in *si* of all nouns :
   agnīsi, *kalpatarūsi*, *gāīsi*, *gosāviyāsi*, *bāpuḍiyāsi*, *magarāsi*, *Rāmāsi*, *sakhiyāsi*.
4. Pr. III pers. pl.
   asatāti, *nirūpitāti*, *bolatāti*, *rovatīti*.
5. Absolutives in *ūni* and *auni* :
   gheūni, *jāuni*, *paratauni*, *mhaṇauni*.

6. Nom. sg. of Masc. nouns ending in *y*, *v* or *h* :
*aruṇodayo, Uddhavadevo, kaḷho**, *Kānho**, *tāvo, pāvo, prabhavo, rāo, vijayo.*

It can be said that such cases of retention of the final vowel generally indicate the antiquity of any work and are a sure sign of the phonetic structure of OM.

§ 10. Penultimate Vowels :

The penultimate vowels of OI-A. and MI-A. are either preserved or changed in OM. When preserved, the length of the vowel is liable to change.

i. Qualitative preservation :
adhīka (*adhika*), *anucīta* (*anucita*), *iṅgala* (*aṅgāra*), *parivara* (*parivāra*), *pāhāra* (*prahara*), *masana* (*śmaśāna*).

ii. Qualitative change :
īkhita (*īṣat*), *kavatika* (*kautuka*), *grāhika* (*grāhaka*), *cāturdaśa* (*cāturdiśa*), *nakṣetra* (*nakṣatra*)[1], *nisāṇī* (*niḥśreṇi*), *miracī* (*marica*), *sīlikā* (*śalākā*).

BLOCH[2] tries to explain these changes as due to the influence of some Gujarātī and Rājasthānī dialects. Considering, however, that the Prakrit grammarians themselves cite such double forms as *haliddā* and *haladdā* (Sk. *haridrā*), no such explanation seems to be necessary.

In certain cases the penultimate syllable of MI-A. has developed into the final vowel in OM. This can happen when (i) the penultimate was separated from the final vowel by a double consonant, in which case the final MI-A. vowel was lost in OM. Thus, Sk. *lagna*√ *lag* > Pk. *lagga* > OM. *lāg;* Sk. *hasta* > Pk. *hattha* > OM. *hāt.*

(ii) the penultimate and the final vowels came into contact because of an early loss of a single intervocalic consonant, and coalesced in the NI-A. stage; thus, *dorī* (*dorikā*), *bī* (*bīja*), *māsī* (*makṣikā*), *moḷī* (*mūlikā*).

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1. A case of palatalisation of the vowel.
2. *La langue marathe*, § 42.

§ 11. Pre-penultimate Vowels :

I. In the Initial Syllable :

The initial syllable in OM. being accented usually does not change qualitatively. Quantitatively, however, it is liable to change, as e.g.,

a > *ā* :

(i) In heavy syllable : *ājī* (*adya*), *ātā* (*ataḥ*), *kāpūra* (*karpūra*), *māthā* (*mastaka*).

(ii) In open syllable : *ākāḷa* (*akāla*), *āṅga* (*aṅga*), *āṅguli* (*aṅguli*), *kāṇṭāḷi* (*kaṇṭaka–*), *khāṇanē* (√ *khan*).

ā > a (rarely) :

asakē (*āsāgra* ?), *asiāu* (*āsya*), *pavije* (*prāp*), *Lahaithi* (*lābha* ?).

As regards *i* and *u*, their treatment in the initial syllable differs from that of *a* in that they are generally short in the polysyllabic words and long in disyllabic words, irrespective of their original nature; e.g.,

(i) Short : *ituka* (*iyat-ka*), *isānya* (*īśānya*), *ukaḷī* (*ut-kalikā*), *unhāḷā* (*uṣṇa-kāḷa*), *upānau* (*upā-nah*).

(ii) Long : *ūsu* (*ikṣu*), *cūra* (*cūrṇa*), *jībha* (*jivhā*), *pūta* (*putra*), *bhīka* (*bhikṣā*).

This law, however, does not operate regularly and actually we have a number of cases, especially with regard to disyllabic words, where it is vitiated almost regularly. This is due mainly to the loose orthography of OM. texts which makes it impossible to generalise either way. One generalisation, however, is possible and it is this that the original long *i* or *u*, whether in polysyllabic or disyllabic words, is shortened in compounds and in morphological forms; e.g.,

i : *khiḷī* (*khīḷa* < *kīlikā*) ; *tiyā* and *tiyete* (*tī* < *tad*, f).

u : *juārī* (*jū* < *dyūta*) ; *tuja*, *tujhiyā*, *tumaceni* and etc. (*tū* < *tvam*), *pujāreyā* (*pūjā–*).

Here also the orthographical variations come in the way giving us some exceptional cases.

As regards *e* and *o*, they are always long when occurring in the initial syllable of disyllabic words; e.g., *ekā, eku, ekẽ*, and *om*; but when this *e* or *o* comes through PI-A. *-aya-* or *-ava-*, it is always short; e.g., *keṇẽ* (*krayaṇa*), *koṇa* (OM. *kavaṇa*), *loṇī* (*navanīta*). Unfortunately, Marāṭhī has no orthographical symbols to distinguish between the short and long *e* and *o;* but even in *koṇa* and *koṇāsi*, its morphological form, the first *o* is the lengthened variety of the second.

(Exceptions : In spite of this general tendency of preserving the initial vowels, we do come across some exceptions; e.g., *iṅgala* (*aṅgāra*), *etha* (*atra*), *givasaṇẽ* (√ *gaveṣ*), *dusara* (*dvisara*), *savela* (*suvela*).

II. In the Non-initial Syllable :

(i) Shortened to *a* : *anavrata* (*anāvṛtta*), *uṭhaviṇẽ* (*utsthāpay*), *gaṇadhipati* (*gaṇādhipati*), *devayatana* (*devāyatana*), *pāṇivaṭhā* (*pānīya-vāṭaka*).

(ii) Preserved :

1. in such cases where *ā* is the result of contraction : *kāmārī** (*karmakarī*), *cāmhāra* (*carmakāra*), *taṇāra* (*tṛṇāgāra*), *divāḷī* (*dīpāvali*).
2. in some morphemes : *āva* (*tavya*), a suffix of causative, as in *karāveyā, cālāveyā, bolāvī*, and etc., *āḷu*, an adj. extension, as in *kṛpāḷu*.
3. in *-h-* which is preceded and succeeded by *-a-* : *tāhāna* (*tṛṣṇā*), *pahāṇẽ, vahāṇẽ*, and etc.

i and *u* : According to BLOCH[1], non-initial *i* and *u*, both short and long, lose their proper articulation and become confounded with *a*. This is not true, however, with OM. which generally preserves the vowels *i* and *u* occurring in the interior of words; e.g., *āṅguṭhā* (*aṅguṣṭhaka*), *joisī* (*jyotiṣī*), *taruṇā* (*taruṇa*), *paḍibharu* (*pratibhāra*), *pākhirū* (*pakṣi-rūpa*), *pāḍivā* (*pratipad*), *sālivaṇa* (*Śālivāhana*). Such double forms as *āṅguṭhā-aṅgaṭhā* or *joisī-josī* occur,

1. *La langue marathe*, § 50.

however, in OM. showing its tendency towards reduction of these two vowels which tendency is clear in the word *Phāganipura* (Sk. < *phālgunīpura*) occurring in the Paṇḍharpura Inscription of 1273 A.D. The same tendency is seen with regard to the vowels *e* and *o*.

§ 12. **Prakrit Vowels in Contact.** :

In the Prakrit languages, as a result of the loss of intervocalic single consonants, vowels come into contact without coalescing. But even in MI-A., at times, certain consonants, the most common being *y* and *v*, have been inserted as hiatus-tilgers. In NI-A. this tendency to break the hiatus is seen to work in three ways : (i) insertion of *y* or *v*, (ii) formation of diphthongs, and (iii) contraction of vowels into a single one.

I. Insertion of *y* and *v* :

(i) of *y* : *ghāyāḷa* (*ghāta-*), *pāya* (*pāda*), *Madhuvaya* (*madhupati*), *māndiyalī* (*maṇḍalaka*), *māye* (*mātṛ*), *rāya* (*rājan*) as in *Kṛṣṇarāya*, *Rāmadevarāya*, *rukharāya* and etc., *sāye* (*śāka*).

(ii) of *v* : *abhiprāvo* (*abhiprāya*), *uvāva* (*upavā*), *kavāḍa* (*kapāṭa*), *tāva* (*tāpa*), *dīvī* (*dīpikā*), *nyāvo* (*nyāya*), *pāvo* (*pāda*), *bhaṭṭavāya* (*bhaṭṭapāda*), *Māvala-bhaṭṭa* (*mātulaka-*), *rāva* (*rājan*) as in *Kṛṣṇarāva*.

In some cases both the treatments hold good; e.g., *pāya* and *pāva* (Sk. *pāda*), with little semantic difference.

II. Formation of Diphthongs :

(i) *ai* : *anujñāsamai* (*-samaya*), *aisa* (*etādṛśa*), *kaicá* (*kaścid*), *kaivāra* (*kṛpākara* ?), *kaisa* (*kīdṛśa*), *grāhakai* (*grāhakitā*), *jaī* (*yadi*), *taisa* (*tādṛśa*), *pai* (*prati*), *paijā* (*pratijñā*), *paila* (*prati*-Pk. *illa*), *baisaṇẽ* (*upa* √ *viś*), *Madhuvai* (*madhupati*), *vai* (*vrīhi*).

(ii) *au* : *upānau* (*upānah*), *gaulaṇī* (*gopālinī*), *cau-* (*catur*), *cauka* (*catuṣka*), *tāmbataulī* (*tāmra-*), *Ridhaurẽ* (*Ṛddhipura*), *haṇautī* (*hanuvaṭikā*).

There are also some instances of the absence of diphthongisation; e.g., *āikaṇē* (*abhi* √ *īkṣ*), *āita* (*āyat*), *cāura* (*catuḥ-*), *naī* (*nadī*). The general tendency of OM. is, however, towards diphthongs as is seen from forms like *karauni, bolauni, mhaṇauni,* and etc. which are absolutives and forms like *kālauṇi* and *rāuḷauni* which are ablatives of nouns in-*a*. Diphthongisation is also seen in words like *vijaiyā* and *saundaru* where, of course, it is irregular.

III. Contraction of Vowels :

(1) When the first vowel is *a* :

a + *i* : The resultant vowel is generally *i* as in *i* or *hi* (*api*) and *jī* (*jayin*), and rarely *o* as in *thora* (*sthavira*). The resultant diphthongs in words like *paija*, *paila* and *baisa* remain as diphthongs in OM.

a + *u* : The resultant vowel is *o* as in *koṇa* (*kaḥ punar*). The diphthongs in numerical adjectives like *cauvīsa* (*caturviṁśati*) remain as such in OM.

a + *e* > *e* : *avheraṇē* (*ava* √ *hel*), *sameta* (*samaveta*).

a + *o* > *o* : *upega* (*upayoga*), *vo* (*aho*), *soirā* (*sahodara*).

a + *a* : Here the reduction depends upon the length of the two vowels which can be considered under four different heads :

i. The first *a* is long : *aṭharā* (*aṣṭādaśa*), *āmbā* (*āmra-ka*), *kastu* (*kāyastha*), *ghāṇā* (*ghātana*), *nā* (*nāman*), *vāṇa* (*vāyana*).

ii. The second *a* is long : *aghava* (*agravyāpta*), *unhāḷā* (*uṣṇa-kāla*), *ubārā* (*uṣmakāra*), *juārī* (*dyūta-kārin*), *vikhāra* (*viṣakāra*).

iii. Both are long : *upādhye* (*upādhyāya*), *Umāise* (*Umā* + *āise*), *Kamaḷāisā* (*Kamalā* + *āisā*), *khāṭārā* (*kṣattākāra*), *grāmādhye* (*grāmopādhyāya*), *pujārī* (*pūjā-kāra*), *Marhāṭī* (*Mahārāṣṭrī*).

iv. Both are short : *atise* (*atiśaya*), *āśro* (*āśraya*), *āḷē* (*ālaya*), *udo* (*udaya*), *kāndā* (*kandaka*), *kenē* (*krayaṇa*), *gela* (*gata* √ *gam*), *tārū* (*taraṇa*), *pā* (*bata*), *pāhuṇā* (*prāghuṇaka*), *pretna* (*prayatna*),

bījẽ (*vrajana*), *bonẽ* (*odana*), *bhẽ* (*bhaya*), *māpa* (*māpaka*), *muḷā* (*mūlaka*), *leṇẽ* (*lepana*), *vīsovā* (*viṁśopaka*), *sāveu* (*sāvayava*), *hoṇẽ* (*bhavati* √ *bhū*).

(2) When the first vowel is *i* or *e* :

i + *a* > *e* or *i* in the middle of the word, and *i* at the end of the word :

e : *aheva* (*a-vidhava*), *era* or *yera* (*itara*), *māhera* (*mātṛgṛha*), *senḍā* (*śikhaṇḍaka*).

i : *dīsa* (*divasa*).

In the final position *i* is the normal resultant as in *dahī* (*dadhika*), *dī* (*divan*), *pāṇī* (*pānīya*), *loṇī* (*navanīta*).

Similarly, *i* + *ā* are also contracted into a final *ī* as in *aṅgī* (*aṅgikā*), *ukaḷī* (*utkalikā*), *kāhāṇī* (*kathanikā*), *koṭhī* (*koṣṭhikā*), *khiḷī* (*kīlikā*), *cālī* (*calikā**), *juī* (*yūthikā*), *dīvī* (*dīpikā*), *palī* (*palikā*), *māsī* (*makṣikā*), and etc. This final *ī* is a characteristic vowel of a class of feminine and neuter nouns in OM.

i + *u* : In the interior of the word *i* disappears and *u* survives; e.g., *ũ* and *õ* (infinitive suffixes) < Sk. *itum*. In the final position, however, the reduction is vice versa; e.g., *vāṇī* (Sk. *vāṇija*, Pk. *vāṇio*, Ap. *vāṇiu*).

(3) When the first vowel is *u* or *o* :

u + *a* > *o* : *ovaṇẽ*, *ovī* (*upa* √ *ve*), *koḍẽ* (*kautuka*), *pophaḷī* (*pūgaphala*), *pora* (*putraka*), *sonẽ* (*suvarṇa*).

u + *a* > *u* : *ceṇḍū* (*kanduka*), *jũ* (*dyūta*), *pākhirū* (*pakṣi-rūpa*), *muṅgī* (Deśī : *muaṅgī*).

Thus it is the timbre of *u* or *o* that determines the resultant vowel.

u + *u* > *u* : *bhukaila* (*bubhukṣita*), *bhūka* (*bubhukṣā*).

(4) Contraction of more than two vowels :

*āra** (Sk. *ajagara*, Pk. *aara*) ; *āla* (Sk. *āgata*, pp. of ā √ *gam*, Pk. *āa*).

§ 13. **Nasalisation of vowels :**

1. Generally, when nasals occur in the final position of a word and contraction takes place between the last two vowels the resultant vowel is nasalised; e.g., *ĩ*, *ẽ* and *ũ*, nom. sg. of neut. nouns (Pk. *aam, iam* and *uam*) ; *pākhirũ* and *lekarũ* (*-rūpam*) ; *sẽ* (*śatam*). In the case of words like *pāṇī* (*pānīyam*) and *loṇī* (*navanītam*), nasalisation is optional because of the preservation of a nasal in the preceding syllable.

2. When nasals occupy an intervocalic position in Prakrit and contraction takes place, we have nasalisation (especially in certain nominal terminations) : e.g.,

ā̃ (gen. pl.) < Pk. *āṇam* < Sk. *ānām*.

ẽ (neut. nom. pl.) < Pk. *āṇi, āĩ* < Sk. *āni*.

ẽ (masc. instr. sg.) < Pk. *eṇam* < Sk. *ena*.

The nasal *-n-* in these inflexions has undergone a special development for an explanation of which reference may be made to Bloch (L'indo aryen, p. 143), Grierson (JRAS., 1921, p. 260), Turner (JRAS., 1921, pp. 525-526), and Katre (Formation of Koṅkaṇī, pp. 34-35).

3. When a single intervocalic *-m-* is spirantised and becomes *-v-*, this nasalisation is transferred to the preceding vowel; e.g., *kõvasā* (*komala-*), *gā̃va* (*grāma*), *nā̃* (*nāman*), *Paũvadeva* (*padmadeva* > Pk. *padumadeva*), *bhā̃vara* (*bhramara*), *visavaṇẽ* (*viśramaṇa*), *Sā̃vatā* (*sāmanta*), *sā̃vaḷā* (*śyāmala*), *sẽvatā* (*sīmāntaka*), *hĩva* (*hima*), as also in certain endings like *ĩ* - *ũ* - *ẽ* - *õ*, first person sg. and pl. of verbs (Sk. *āmi, āmo*).

4. In the interior of a word there are several treatments depending upon the length of the vowel and nature - voiced or unvoiced - of the consonant. In general, when the vowel is lengthened it becomes nasalised (i.e., an *anusvāra*) with the loss of the following nasal when it precedes an unvoiced consonant : e.g., *gā̃ṭhī* (*granthi*), *govaṇẽ* (√*gumph*), *jhā̃pa* (*jhampā*), *pā̃ca* (*pañca*), *vā̃caṇẽ* (√*vañc*). When, however, the following consonant is voiced, the nasal gene-

rally remains a nasal : e.g., *ā̃ṅga* (*aṅga*), *ā̃ṅgī* (*aṅgikā*), *ā̃ṅguṭhā* (*aṅguṣṭhaka*), *cā̃ṅga* (*caṅga*), *cā̃ndaṇī* (*candra-*), *vā̃nchiṇē̃* (√*vāñch*).

5. Nasalisation also takes place in the case of long vowels followed by certain earlier groups of consonants : e.g., *ghā̃sa* (*grāsa*), *ghō̃sa* (*gucchaka*), *dō̃* (*dvau*), *pū̃sa* (*puccha*) *paī̃* (*prati*), *vā̃kuḍa* (*vakra-*), *vē̃ṭālaṇē̃* (*veṣṭ*), and *vē̃caṇē̃* (*vyay*). Here the nasalisation is not regular. In words like *ā̃nthuraṇa* (*āsturaṇa*), *unca* (*ucca*) and *bhintī* (*bhittikā*), however, it is regular.

6. There are some instances of nasalisation which bear no possible explanation; e.g., *kucambaila* (√*kuc*), *kunjaṇē̃* (*kūjana*), *kharā̃ṭā* (*kṣāra-*), *gī̃vasaṇē̃* (√*gaveṣ*), *jā̃va* (*yāvat*), *tā̃va* (*tāvat*), *dhā̃va* (√ *dhāv*), *lā̃kuḍa* (*laguḍa*), *bhā̃saḷaṇē̃* (√ *bhās*). In most of these cases the phenomenon is irregular and optional.

7. Inversely, OM., like other NI-A. languages, possesses some instances of de-nasalisation also; e.g., *bhītara* (*abhyntara*), *bhuī* (*bhūmi*), *lācāvaṇē̃* (*lañcā*), *vīsovā* (*viṁśopaka*), and *sevaṭu* (*sīmānta*).

It will be seen from above that a good deal of the nasalisation in OM. is irregular and optional and that there is no distinction between an *anusvāra* and an *anunāsika* so far as orthography is concerned.

§ 14. Labialisation of Vowels :

The presence of a labial sound, vowel or consonant, is enough to labialise the neighbouring vowel, though this happens mostly in the case of a short *a* : *ājhuī* (*adyatanīya*), *āpula* (*ātman-*), *ābulī* (*ambā-*) *khaṭupada* (*ṣaṭpada*), *guḷaḷā* (√ *gal*), *cākulī* (*cakra-*), *jhaḷumbukā* (*jvalat-lambaka*), *ḍoha* (*draha*), *supavatī* (√ *svap*). The *o* ending of the nom. sg. of masc. nouns ending in *-ya* is also to be noted : e.g., *aruṇodayo*, *āśro* (*āśraya*), *udo* (*udaya*), and etc.

§ 15. **Palatalisation of Vowels :**

As in the case of labialisation, here too only a short vowel is generally affected : e.g., *aniyāḷapaṇa* (*aṇu-*), *ārisā* (*ādarśa-*), *iṅgala* (*aṅgāra*), *īkhita* (*īṣat*), *usina*(*vasnam*), *usīra* (*utsūra*), *etha* (*atra*), *kavatika* (*kautuka*), *jhiḷamaḷī* (√*jval*), *ṭhevaṇẽ* (*sthāpay*), *pahila* (*prathama*), *bījẽ* (*vrajana*), *miracī* (*marica*), *vaḍila* (*vṛddha-*), and *vihirī* (*vivarikā*). Forms like *kṣemā* (*kṣamā*), *yetna* (*yatna*) and *yesa* (*yaśas*) indicate orthographical peculiarities and cannot be taken as cases of palatalisation. Similarly, forms like *aṇika* (*anyatka*), *atisẽ* (*atiśaya*) and *devālẽ* (*devālaya*) are instances of the treatment of the half-vowel *y*.

§ 16. **Discolouration of Vowels :**

As opposed to these two tendencies we have also in OM. a few cases of discolouration of vowels due to the principle of dissimilation : e.g., *niścanta* (*niścinta*), and *paḍhiye* (*prīti-*).

§ 17. **Consonants :**

The general evolution of consonants in Indo-Aryan can be said to follow the principle of progressive enfeeblement in the articulation of stops resulting in (i) the loss of final stops, (ii) assimilation in consonant groups, and (iii) sonorisation and finally loss of intervocalic single stops. These threefold developments can be treated in the following four different categories :—

(a) Final consonants of OI-A. > lost in MI-A. > lost in NI-A.

(b) Initial consonants of OI-A. > remained in MI-A. > remain in NI-A.

(c) and (d) Intervocalic stops of OI-A. > sonorised in MI-A. > lost, or if aspirated, remain as - *h* - in NI-A., by loss of occlusion.

Thus, we arrive at the following table of OM. consonantism.

	Initial or resulting from MI-A. consonant groups or double consonants.				OI-A. intervocalic consonants.	
	unaspir.		*aspir.*		*unaspir.*	*aspir.*
Gutturals	*k*	*g*	*kh*	*gh*	Zero	*h*
Palatals[1]	*c*	*j*	*ch*	*jh*	Zero	*s*
Cerebrals	*ṭ*	*ḍ*	*ṭh*	*ḍh*	*ḍ* (*ḷ*)[2]	*ḍh*
Dentals	*t*	*d*	*th*	*dh*	Zero	*h*
Labials	*p*	*b*	*ph*	*bh*	*v*	*h*

The above table deals only with class consonants or occlusives. Other consonants will be dealt with in their proper places.

§ 18. **Initial Single Consonants :**

Initial single consonants generally have remained unchanged with a few exceptions which are as follows :

k > *c* (rarely) : *ceṇḍū* (*kanduka*).
ch > *s* : *sāilī*, *sāulī* (*chāyā-*), *sāṇḍaṇẽ* (√ *chṛd-chard*).
t > *c* (rarely) : *cīnca* (*tintiḍikā*).
t > *d* : *dādulepaṇā* (*tāta-*).
t > *ṭ* : *ṭākaṇẽ* (√ *tyaj*).
th > *ch*[3] : *schāna* (*sthāna*), *schiti* (*sthiti*).
th > *ṭh* : *ṭhākaṇẽ* (√ *sthā*), *ṭheveṇẽ* (*sthāpay*).
d > *ḍ* : *ḍo* (*darva*), *ḍolaṇẽ* (√ *dul-dol*), *ḍoha* (*draha*), *ḍohaḷā* (*dohada*).
n > *l* : *loṇī* (*navanīta*).
p > *v* : *vahila* (*prathama-*).
bh > *mh* : *mhaṇaṇẽ* (√ *bhaṇ*).
y > *j* : *jaru* (*jvara*), *jāva* (*yāvat*), *Jādava* (*Yādava*), *juārī* (*dyūta-*), *jẽ* (*yad*), *jetha* (*yatra*).

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1. These palatals include the dentoalveolar affricates *č*, *čh*, *j* and *jh*.
2. For a fuller treatment of cerebrals, see Bloch: *La langue marathe*, § 81.
3. This is more of an orthographical change than a phonological one.

v > *b* : *barāva* (*varam*), *bāja* (*vahyā*), *bāva* (*vāpī*), *bāsaṭu* (*viṣa-*), *bījẽ* (*vrajana*), *boḷaṇẽ* (√ *valh*), *brīda* (*viruda*).

ś,ṣ > *s* : *sarīra* (*śarīra*), *sava* (*śava*), *saḷa* (*śalya*), *sākara* (*śarkarā*), *sāye* (*śāka*), *sāye* (*ṣaṣ*), *sisa* (*śīrṣa*).

ṣ > *kh* : *khaṭupada* (*ṣaṭpada*).

kṣ > *kh* : *kharāṇṭā* (*kṣāra-*), *khāṭārā* (*kṣattākāra*), *khuṇāvaṇẽ* (√ *kṣud-kṣuṇatti*), *Kheibhaṭa* (*kṣetribhaṭṭa*).

kṣ > *s'* : *śīṇalī* (√ *kṣi-kṣiṇoti*).

jñ > *j* : *jāṇaṇẽ* (√ *jñā*).

§ 19. **Aspiration of Occlusives :**

In OM. we have cases of both initial and non-initial aspiration, as against Koṅkaṇī where we have initial aspiration only.

1. Initial :

(a) Through and from MI-A. : *khiḷī* (*kīlikā*, MI-A. *khiḷiā*), *khuṇṭa* (*kuṇṭha*), *kheḷaṇẽ* (√ *krīḍ*, MI-A. *kheḷḷai*), *ghara* (*gṛha*), *ghāsa* (*grāsa*), *jhāḍa* (*jāṭa*, MI-A. *jhāḍa*), *thaḍa* (*taṭa*), *thānulī* (*tanu-*), and *phūla* (*puṣpa*).

(b) Independently of MI-A. : *ghāgari* (*gargarikā*), *ghāra* (*gṛdhra*, *gṛdhrikā*), *gheṇẽ* (√ *gṛha*, MI-A. *ghei*), *ghõsā* (*guccha-ka*), *jhaḷake*, *jhaḷumbuke* and *jhiḷamaḷī* (√ *jval*), *dhaḍa* (*dṛḍha*), *bhahū* (*bahu*).

There are a few instances of initial aspiration in OM. where OI-A. and MI-A. show only a vowel : e.g., *hā* - *hī* - *hẽ*, rel. prons. (Sk. *etad*), *hāḍa* (Sk. *asthi*, Pk. *aṭṭhi*), *hi* (Sk. *api*, Pk. *ai*).

2. Non-initial :

aghava (*agra-*), *ādhī* (*ādi*), *cahũ* (*catuḥ*), *jetha* (*yatra*), *tetha* (*tatra*), *Dāmodharu* (*dāmodara*), *pāṇivaṭhā* (*pānīya-vāṭaka*), *lāṭhā* (*lāṭa-ka*), *śrīṅghāra* (*śṛṅgāra*), *soṇḍa* (*śuṇḍā*).

§ 20. **De-Aspiration :**

As against aspiration of stops, we have a few instances of de-aspiration in OM., a phenomenon very common with Koṅkaṇī[1]. In OM. we have de-aspiration particularly in the non-initial position :

kastu (*kāyastha*), *Kumbhaipala* (*kumbha-phala*), *khānda* (*skandha*), *khāmba* (*skambha*), *khuṇṭa* (*kuṇṭha*), *nibaru* (*nirbhara*), *pratiṣṭā* (*pratiṣṭhā*), *banda* (*bandha*), *haladāi* (*hala-dhārita*).

There are also instances of the loss of the aspiration of *-h-* of MI-A. e.g., *aṭharā*, (*aṣṭādaśa*, MI-A. *aṭṭhāraha*). In fact, all OM. forms for numerals from 11 to 18 are examples of this type of de-aspiration.

§ 21. **OM. Consonant System :**

The four stages in the development of OM. consonantism referred to in § 17 have given rise to the following OM. Consonant System :

Occlusives				
Gutturals	*k*	*kh*	*g*	*gh*
Palatals	(See below under Affricates)			
Cerebrals	*ṭ*	*ṭh*	*ḍ*	*ḍh*
Dentals	*t*	*th*	*d*	*dh*
Labials	*p*	*ph*	*b*	*bh*
Affricates				
Palato-Alveolar	*c*	*ch*	*j*	*jh*
Dento-Alveolar	*č*	*čh*	*ǰ*	*ǰh*
Continuants				
Sibilants	*ś*	*ṣ*	*s*	
Semi-vowels	*y*	*v*		
Liquids	*r*	*l*	*ḷ*	
Breathed	*h*			
Nasals	*ṇ*	*n*	*m*	

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[1]. KATRE : *Formation of Koṅkaṇī*, § 80.

§ 22. **Gutturals :**

The articulation of gutturals in OM. is the same as in OI-A. and MI-A. In Koṅkaṇī, a dialect of Marāṭhī, however, an *-f-* sound has developed for *-kh-* in a particular variety of it.[1]

§ 23. **Palatals**[2] **:**

The true palatals of OI-A. do not exist in OM. They were already lost in MI-A., when in the intervocal position singly. The double palatal of MI-A., when intervocal, has survived in NI-A. (e.g., *āji* < MI-A. *ajja* < OI-A. *adya*), but with a sibilant glide, and thus become an affricate of which OM. has two series :

(i) Palato - alveolar *c* and *j* before close and half-close vowels like *i* and *e*.

(ii) dento-alveolar *č* and *j* before other vowels.

These generalisations, however, do not act with the precision of scientific laws and naturally we find some exceptions to them in the OM. text published herewith; e.g., *jẽ* (*yad*), *jetha* (*yatra*), and *jevi* (*yadi*). It is not certain, however, as to whether the affricates in these words were pronounced as dentals or palatals, though in the Marāṭhī of to-day they are dento-alveolars.

§ 24. **Cerebrals :**

WACKERNAGEL[3] has already discussed at length the process of cerebralisation (*nati*) in OI-A. BLOCH[4] discusses it with reference to I-A. in general. In OM. it can be considered under the following heads :

1. Preceded by *ṛ* or *r*.
2. Followed by *r*.

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1. KATRE : *Formation of Koṅkaṇī*, § 83.
2. For a general discussion of Palatals in Marāṭhī, see BLOCH (*La langue marathe*, § 100).
3. *Altindische Grammatik*, I, § 143-151.
4. *L' indo-aryen*, pp. 53-59.

3. (a) Intervocalic dentals.
   (b) Initial dentals.
4. Intervocalic and initial *n* and *l*.
5. Sporadic.

1. Preceded by *ṛ* or *r* :
   (a) Dental remains : *cautha* (*caturtha*).
   (b) Cerebralised : *gā̃ṭhī* (*granthi*), *vaḍila* (*vṛddha*), *vāṭa* (*vartman*), *vāṭaṇē* (√ *vṛt-vart*), *vāḍī* (*vṛddhi*).
2. Followed by *r* :
   (a) Dental remains : *ātā̃* (*ataḥ*), *cāndaṇī* (*candra-*), *tīna* (*trīṇi*), *pūta* (*putra*).
   (b) Cerebralised : *koṭhē* (*kutra*), *ḍo* (*darva*), *ḍoha* (*draha*), *Hemāḍi* (*Hemādri*).
3. (a) Intervocalic dentals :
   (i) Dental remains : *bhintī* (*bhittikā*).
   (ii) Cerebralised : *apāḍa* (*a-prati*), *koḍē* (*kautuka*), *khāṭārā* (*kṣattākāra*), *tāṭa* (*tata* √ *tan*), *paḍasāī* (*pratichāyā*), *pavāḍā* (*pravāda*), *pāhāṭa* (*prabhāta*), *rājavaṭa* (*rājavṛtti*), *vaṭovaṭo* (*vadati*, redupli.).
   (b) Initial dentals :
   (i) Dental remains : *dagaḍa* (*dṛṣad*), *dādulepaṇa* (*tāta-*).
   (ii) Cerebralised : *ḍolaṇē* (√ *dul-dol*), *ḍohaḷā* (*dohada*).
4. Intervocalic and Initial *n* and *l* :
   (a) Initially remain unchanged : e.g., *naī* (*nadī*), *navhāḷī* (*nava-*), *nāgavaṇa* (*nagnāpana*), *nāndaṇuka* (√ *nand*), *nā̃va* (*nāman*), *nica* (*nitya*), *lavakari* (*laghu-*), *lā̃kuḍa* (*laguḍa*), *lāja* (*lajjā*), *lāhaṇē* (√ *labh*).
   (b) When intervocal and single, they are cerebralised almost regularly :

-ṇ- : *āṅgaṇa* (*aṅgana*), *uṇē* (*ūna*), *kāhāṇī* (*kathanikā*), *gaulaṇī* (*gopālinī*), *devāṅgaṇā* (*devāṅganā*), *Pāṭaṇa* (*paṭṭaṇa*), *pāṇī* (*pānīya*), *loṇī* (*navanīta*), *vāṇa* (*vāyana*), *vīṇa* (*vinā*), *sālivaṇa* (*Śālivāhana*).

-ḷ- : *aḷaṅkāra* (*alaṅkāra*), *aḷī* (*ali*), *āṅguḷī* (*aṅguli*), *kaḷasa* (*kalaśa*), *coḷī* (*colikā*), *jāmbuḷa* (*jambūla*), *dhuḷī* (*dhūli*), *moḷī* (*mūlikā*), *rāuḷa* (*rājakula*), *līḷā* (*līlā*), and etc.

5. Sporadic Cerebralisation is also noticed in a few words like *ṭākaṇē* (√ *tyaj*).

§ 25. **Dentals :**

The articulation of dentals has not changed except in the cases considered above under Cerebralisation.

§ 26. **Labials :**

Labials have not changed their articulation and the *-ph-* sound becoming a breathed dento-labial fricative (*-f-*) is a later development not found in OM.

§ 27. **Nasals :**

OM. has only three nasals having independent existence : *ṇ*, *n* and *m*. The two others, *ṅ* and *ñ*, exist only in combination with their class consonants and are shown in actual orthography by means of an *anusvāra*; e.g., *aṅkura*, *pāñca*, *paṅgu* and etc.

Initially *ṇ*, *n* and *m* have survived. It is doubtful whether initial *n* became *ṇ*, although so shown in Prakrits. Anyway, we have a regular throwback in OM. to *-n-* once more; e.g., *naī* (*nadī*, MI-A. *ṇaī*), *nācaṇē* (√ *nṛt-nṛtyati*, MI-A. *ṇaccai*), *nica* (*nitya*, MI-A. *ṇicca*). Medially, OI-A. intervocal *-n-* became *-ṇ-* in MI-A. and remained so in OM.; e.g., *kāhāṇī* (*kathanikā*, MI-A. *kahaṇiā*). As opposed to this, MI-A. *-ṇṇ-*, from whatever source, generally becomes *n* in OM.; e.g., *vānaṇē* (√ *varṇ- varṇayati*, MI-A.

vaṇṇaai), but *vāṇitā*, pr. part. from the same root. Intervocalic *-m-* generally becomes *-v-* in OM.; e.g., *gāva* (*grāma*), *nāva* (*nāman*), and etc.

§ 28. **Half-Vowels :**

-y- : OI-A. *y* has not survived in OM. Initially it has become *j*; e.g., *jāva* (*yāvat*), *javaḷika* (*yugula-*), *jū* (*dyūta*), *jaī* (*yadi*), and etc. Intervocally it is lost; e.g., *atisē* (*atiśaya*), *āḷē* (*ālaya*), *upega* (*upayoga*), and *pretna* (*prayatna*). When in combination with other consonants, *y* suffers assimilation, with or without influencing its preceding consonant : *āna* (*anya*), *nācaṇē* (*nṛtyati*), and *rāna* (*araṇya*).

-v- : OM. preserves, like other NI-A. languages, initial *-v-* as also MI-A. *-vv-* < OI-A. *-vya-*; e.g., *āva*, term. for optative (Sk. *tavya*, MI-A. *avva*). Intervocal single *-v-* is generally lost : *dīsa* (*divasa*), *sameta* (*samaveta*), *sona* (*suvarṇa*), and *sohaḷā* (*śubha-vela*). Words having *-b-* for *-v-* are taken as loan-words by TURNER.[1] But such instances like *barava* and *baravepaṇa* (*vara-*), *bāja* (*vahyā*), *birāra* (*virodha-*), *bījē* (*vrajana*), and *baisaṇē* (*upa* √ *viś*) from OM. go against his theory.

New *-y-* and *-v-* sounds have developed in OM., as in some other NI-A. languages, through MI-A. as 'hiatus-tilgers,' or as glides to overcome the hiatus caused by two vowels coming into contact through the loss of an intervocalic consonant in MI-A. (vide § 12, i).

§ 29. **Liquids :**

As WACKERNAGEL[2] has shown, the lack of correspondence between the liquids *r* and *l* of I-E. becomes visible as early as in the Vedic dialects of Sanskrit, and the same confusion has to be noticed in OM. also :

OM. *l* < Sk. *r* : *iṅgala* (*aṅgāra*), *pālaṭaṇē* (*paryasta*), *bhalī* (*bhadra-*), *volu* (*ārdra*).

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1. *Gujarati Phonology*, (JRAS., 1921, p. 517).
2. *Altindische Grammatik*, I, § 91 ff.

OM. *r* < Sk. *l* (rarely) : *kīru* (*kila*).

The articulation of OM. *r* is the same as of OI-A. *r*. However, *l*, when single and intervocalic, has become *-ḷ-* in OM., a change parallel with that of *-n-* to *-ṇ-*.

§ 30. **Sibilants :**

The three sibilants of OI-A., *ś*, *ṣ* and *s*, were reduced by MI-A. (except Māgadhī) to one sibilant, *-s-*. Marāṭhī also does not distinguish them etymologically and reduced all the three to *-s-*. Only it becomes *-ś-* when the following vowel is *i* or *e*.[1] OM., however, shows an opposite tendency and gives *-s-* when *-ś-* is expected; e.g., *atisẽ* (*atiśaya*), *tisāsiti* (*triśāsita*), *Mārgasira* (*Mārgaśīrṣa*), *sarisa* (*sadṛśa*), *siḷātaḷa* (*śilā-*), *sejāra* (*śayyāgāra*), *seṇḍā* (*śikhaṇḍaka*), *sevaṭu* (*sīmā-*). These instances clearly point towards the formative stage as exhibited by OM.

In the numeral for ten, *ś* is reduced to *-h-* as in *dahā* < Sk. daśa, while in the numerals for eleven to eighteen it is reduced to zero as in *aṭharā*, MI-A. *aṭṭhāraha*.

As regards the treatment in OM. of sibilants in combination with nasals, we have usully the sibilant reduced to an aspirate, producing the group *hm*, which by metathesis becomes *mh* : *āmhī*, pl. of pers. pron. (*asmad*, Pā. *amhe*). In words like *ubārā* (*uṣma-*), however, the *ph* treatment is to be noticed.[2]

§ 31. **The Aspirate :**

The breathed consonant *-h-* of OI-A. has remained in OM. in the initial position only; e.g., *haṇauṭi* (*hanu-*), *hāṭa* (*haṭṭa*), *hīva* (*hima*). When non-initial, it aspirates the initial consonant and disappears from or remains in its medial position; e.g., *bhahū* (*bahu-*), *Mhāibhaṭa* (*Mahīndra-*), *mhātārī* (*mahattara*), *hāḍa* (*asthi*, MI-A. *aṭṭhi*).

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1. BLOCH : *La langue marathe*, § 155.
2. TURNER : *Gujarati Phonology*, § 55.

§ 32. **Initial Consonants :**

Initially all stops remain unchanged :

k : *karaṇẽ* (√ *kṛ*), *kavaḍā* (*kapardaka*), *kavāḍa* (*kapāṭa*), *kāhāṇī* (*kathanikā*).

kh : *khaḷī* (*khalli*), *khaṇaṇẽ* (√ *khan*), *kheḍakuḷī* (*kheṭa-*).

g : *gaḷā* (*gala-ka*), *gājaṇẽ* (√ *garj*), *gā̃ṭhī* (*granthi*), *gābhevana* (*garbha-*), *givasaṇẽ* (√ *gaveṣ*), *gorū̃* (*go-rūpa*).

gh : *ghaḍaṇẽ* (√ *ghaṭ*), *ghāṇā* (*ghātana*), *ghāyāḷa* (*ghāta-*).

c : *caka* (*cakra*), *caṇā* (*caṇaka*), *cahū* (*catuḥ*), *cāurā* (*catur*), *cāndaṇī* (*candra-*), *Cāvuṇḍarāja* (*Cāmuṇḍarāja*), *ci* (*cit*), *cucī* (*cūcuka*).

ch : *chedaṇẽ* (√ *chid*).

j : *jaru* (*jvara*), *jaḷaṇẽ* (√ *jval*), *jāi* (*jāti*), *jāmbuḷa* (*jambūla*), *jāla* (*jāta*, √ *jan*), *jiṇẽ* (√ *ji*, or √ *jīv*), *jī* (*jayin*), *jībha* (*jivhā*), *jevaṇa* (*jemana*).

jh : *jhaḍajhaḍauni*, *jhaḍati* (*jhaṭiti*), *jhā̃pa* (*jhampā*).

t : *tāva* (*tāvat*), *tāṭa* (*tata*, pp. of √ *tan*), *tātala* (*tapta-*), *tāmbataulī* (*tāmra-*), *tāmboḷa* (*tāmbūla*), *tāvo* (*tāpa*), *tāhāna* (*tṛṣṇā*), *tīna* (*trīṇi*), *tuṭaṇẽ* (√ *truṭ*), *tẽ* (*tad*), *tela* (*taila*).

th :

d : *dagaḍa* (*dṛṣad*), *dahī̃* (*dadhika*), *dāo* (*dāya*, √*dā*), *dākhaviṇẽ* (*darśay*), *dā̃ṇḍā* (*daṇḍaka*), *dāma* (*dramma*), *diṭhī* (*dṛṣṭi*), *dī* (*divan*), *dūdha* (*dugdha*), *deṇẽ* (√ *dā*).

dh : *dhaḍa* (*dhaṭa*), *dharaṇẽ* (√ *dhṛ*), *dhāka* (*dhrāka*), *dhā̃ḍaṇẽ* (√ *dhrāḍ*), *dhā̃va* (*dhāvana*), *dhuḷī* (*dhūli*).

p : *paḍaṇẽ* (√ *pat*), *paḍasāī* (*pratichāyā*), *paḍhaṇẽ* (√ *paṭh*), *paḍhiyāo* (*prīti-*), *paruśa* (*pārśva*), *pasāo* (*prasāda*), *pahila* (*prathama*), *pahuḍu* (*pra-supta*), *pāiku* (*padika*), *pā̃ca* (*pañca*), *pājaḷaṇẽ* (*pra*√*jval*), *pāṇivaṭhā* (*pānīya-*), *pānhāvo* (*pra-snava*), *pāvo* (*pāda*), *puṇa* (*punar*).

ph : *phaḷa* (*phala*), *Phāganipura* (*Phālgunīpura*), *phuṅkaṇẽ* (√ *phut*), *phulaṇe* (√ *phull*).

b : *bāndhaṇẽ* (√ *bandh*), *bāhirī* (*bahis*), *bāḷī* (*bālikā*), *buḍha*, *bundha* (*budhna*), *baila* (*balīvarda*), *borī* (*badarī*).

bh : *bhaṅgaṇẽ* (√ *bhañj*), *Bhaṭobāsa* (*bhaṭṭa-*), *bhaṇaṇẽ* (√ *bhaṇ*), *bharāvasā* (*bhara-*), *bhalī* (*bhadra-*), *bhãvara* (*bhramara*), *bhāu* (*bhrātṛ*), *bhājī* (*bharjita*), *bhīka* (*bhikṣā*), *bhuī* (*bhūmi*), *bhẽ* (*bhaya*).

As regards OI-A. cerebrals, KATRE's remark about Koṅkaṇī that they are more of MI-A. origin rather than of OI-A. applies to OM. as well.

Nasals

Initially, *n* and *m* remain unchanged. As regards the change from MI-A. *ṇ* to *n* see § 27.

n : *naī* (*nadī*), *navhāḷī* (*nava-*), *nā* (*nāman*), *nāgavaṇa* (*nagna-*), *nāndaṇuka* (√ *nand*), *nāva* (*nāman*), *nāva* (*nau*), *nica* (*nitya*), *nibaru* (*nirbhara*), *nirhā* (*nitarām*), *neṇẽ* (√ *nī*).

m : *magara* (*makara*), *maḍha* (*maṭha*), *Marhāṭī* (*Mahārāṣṭrī*), *mahuseta* (*madhu-*), *māulī* (*mātṛ*), *māsī* (*makṣikā*), *moḷī* (*mūlikā*).

y, *v*, *r*, *l* :

Initially *y* is changed to *j*; *v*, *r*, *l* remain unchanged.

y > *j* : *jari* (*yarhi*), *jāva* (*yāvat*), *jāṇẽ* (√ *yā*), *Jādava* (*Yādava*), *juī* (*yūthikā*), *jẽ* (*yad*), *jetha* (*yatra*).

r : *rāuḷa* (*rājakula*), *rāo* (*rājan*), *rākhoṇḍī* (*rakṣā-*), *rāti* (*rātri*).

l : *lavakari* (*laghu-*), *lākuḍa* (*laguḍa*), *lāgaṇẽ* (√ *lag*), *lāja* (*lajjā*), *lāhaṇẽ* (√ *labh*), *līḷā* (*līlā*), *leṇẽ* (*lepana*).

v : *vacaṇẽ* (√ *vraj*), *vachāharaṇī* (*vatsa-*), *vaḍila* (*vṛddha-*), *vākuḍa* (*vakra-*), *vāṭa* (*vartman*), *vāṇa* (*vāyana*), *vikhāru* (*viṣa-*).

Sibilants and Aspirates

OI-A. *ś* and *ṣ* become *s*; *s* remains unchanged. Before and after *i* and *e* MI-A. *s* sometimes becomes *ś* in OM.

ś : *saka* (*śaka*), *sata* (*śata*), *sayana* (*śayana*), *Saraṇunāeka* (*śaraṇa-*), *sava* (*śava*), *saḷẽ* (*śalya*), *sākara* (*śarkarā*), *sā̃ye* (*śāka*), *Sāla* (*Śāla*), *sālivaṇa* (*Śālivāhana*), *Sāvaḷāpura* (*śyāmala-*), *sāsuravāsa* (*śvaśura-*), *sisa* (*śīrṣa*), *suḍā* (*śāṭa*), *susara* (*śiśumāra*), *sejāra* (*śayyā-*), *seṇḍā* (*śikhaṇḍaka*), *sonḍa* (*śuṇḍā*), *sohaḷā* (*śubha-*).

ṣ : *sā* (*ṣaṣ*).

s : *sārikha* (*sadṛśa*), *Sā̃vatā* (*sāmanta*), *soirā* (*sahodara*), *sonavai* (*suvarṇa-*).

The Aspirate *h* also remains :

h : *haṇauṭi* (*hanu-*), *hākārā* (*hā* √ *kṛ*), *hāṭa* (*haṭṭa*), *hāta* (*hasta*), *hāthisāhāṇī* (*hastin-*), *Hemāḍi* (*Hemādri*).

§ 33. **Final Consonants :**

The consonant endings of words in OI-A. were already reduced to vowel endings in MI-A. OM. also reduces the final consonants to zero and thus has words ending in vowels only; e.g., *cahū* (*catuḥ*), *ci* (*cit*), *jāva* (*yāvat*), *tetīsa* (*trayastriṁśat*), *ṣaḍaṅgavi* (*ṣaḍaṅgavid*). The *u* or *o* sg. of masculine nouns is a typical instance of the loss of final *visarga* or *-s* : *tāvo* (*tāpaḥ*), *dīsu* (*divasaḥ*), *nāeku* (*nāyakaḥ*), *pāvo* (*pādaḥ*), and etc.

§ 34. **Intervocalic Consonants :**

Intervocalic *k, g, c, j, t, d* are lost :

-k- : *āṅguṭhā* (*aṅguṣṭha-ka*), *ukaḷī* (*utkalikā*), *juārī* (*dyūtakāra*), *juī* (*yūthikā*), *rāuḷa* (*rājakula*).

-g- : *javaḷa* (*yugula*), *māhera* (*mātṛgṛha*), *sejāra* (*śayyāgāra*).

-c- :

-j- : *pāryātaka* (*pārijātaka*), *rāya*, *rāva* (*rājan*).

-t- : *ghāṇā* (*ghātana*), *cāurā* (*catur-*), *jū̃* (*dyūta*), *paija* (*pratijñā*).

-d- : *ārisā* (*ādarśa-*), *Unhakadeva* (*uṣṇodaka-*), *kāpurakeḷī* (*-kadalī*), *naī* (*nadī*), *pasāya* (*prasāda*), *pāika*

(padika), *pāula* *(pāda-)*, *bonẽ* *(odana-)*, *borī* *(badarī)*, *soirā* *(sahodara)*.

The Aspirates *kh, gh, th, dh, ph, bh* lost their occlusion and became *-h-* in MI-A. which converged with OI-A. *-h-* in NI-A. Examples from OM. are as follows :

-kh- : *lihaṇẽ* (√ *likh*).
-gh- : *haḷu*, by metathesis (*laghu*).
-th- : *kāhāṇī* (*kathanikā*).
-dh- : *mahuseta* (*madhu-*).
-ph- :
-bh- : *lāhaṇẽ* (√ *labh*), *sohaḷā* (*śubhavela*).

-ṇ-, -n-, -m-.

The history of intervocalic nasals *-ṇ-* and *-n-* depended on their position in the word.

(1) Medially, both appear as MI-A. *-ṇ-* which remains in OM.

-ṇ- : *ānthuraṇa* (*āsturaṇa*), *udharaṇa* (*uddharaṇa*), *mhaṇaṇẽ* (√ *bhaṇ*), *Siṅghaṇa* (*siṁha-gaṇa*).
-n- : *āṅgaṇa* (*aṅgana*), *uṇẽ* (*ūna*), *gaulaṇī* (*gopālinī*), *pāṇī* (*pānīya*), *loṇī* (*navanīta*), *vīṇa* (*vinā*), *sālivaṇa* (*śālivāhana*).

(2) In inflexional suffixes *ṇ* and *n* became MI-A. *anusvāra*, or a nasalisation of the surrounding vowels took place. In OM. we have

nom. pl. neut. *-ẽ* < *- ikāni* : *jāmbuḷẽ* (*jambūlikāni*).
inst. sg. masc. *-ẽ* < Ap. *aẽ* < Sk. *akena* : *devẽ* (*devakena*).
gen. pl. masc. *-ā̃* < *ānām* : *daityā̃* (*daityakānām*).

The history of intervocalic *-m-* also depended upon its position in the word.

(1) In the body of a word it becomes *-v-*, nasalising or not nasalising the preceding vowel and itself losing the nasalisation; e.g., *kõvasā* (*komala-*), *khuṇṭadāvẽ* (*-dāman*), *gā̃va* (*grāma*), *Cāvuṇḍarāja* (*Cāmuṇḍarāja*), *nā̃vā* (*nāman*), *bhā̃vara* (*bhramara*).

(2) In inflexional suffixes *-m-* becomes an *anusvāra* or nasalises the surrounding vowels; e.g.,

1st person sg. : -*ī* < *āĩ* < -*āmi* : *namaskārī̃* (*namaskaromi*).

1st person pl. : -*õ* < -*āmo* < *āmaḥ* : *asõ* (*smaḥ*).

Half-Vowels

(1) Intervocalic -*y*- was lost : *atisẽ* (*atiśaya*), *avaeva* (*avayava*), *āḷẽ* (*ālaya*), *upega* (*upayoga*), *nāeka* (*nāyaka*), *paḍasāī* (*pratichāyā*), *pretna* (*prayatna*), *bhāujaī* (*bhrātṛjāyā*). MI-A. -*y*- used as a hiatus-tilger remains : *ghāyāḷa* (*ghāta*-), *Madhuvaya* (*madhupati*), *rāyo* (*rājan*), and etc. With the loss of OI-A. or MI-A. -*y*-, an intervocal -*v*- has developed in OM.; e.g., *abhiprāvo* (*abhiprāya*), *nyāvo* (*nyāya*), *rāva* (*rājan*), *sāulī* (*chāyā*-).

(2) Intervocalic -*v*- either remains : *pāyerava* (*pādarava*), *pālavī* (*pallavikā*), or is lost : *dīsa* (*divasa*), *sameta* (*samaveta*), *sona* (*suvarṇa*-).

-*r*- and -*l*-

Intervocalic -*r*- remains (except in words like *iṅgala* < *aṅgāra*, where it becomes -*l*-) ; -*l*- becomes -*ḷ*-.

-*r*- : *uparī* (*uparikā*), *gorū̃* (*gorūpa*), *jaru* (*jvara*), *dusara* (*dvisara*), and etc.

-*l*- : *coḷī* (*colikā*), *dhuḷī* (*dhūli*), *līḷā* (*līlā*).

OM., however, shows preference for *l* as against NM. which has *ḷ*.

Sibilants

-*ś*-, -*ṣ*- and -*s*- of OI-A. became -*s*- in MI-A. except Māgadhī and remain as -*s*- in OM. Even when in contact with palatal vowels *i* and *e*, they may or may not become -*ś*-.

-*ś*- : *atisẽ* (*atiśaya*), *ārisā* (*ādarśa*-), *kaḷasa* (*kalaśa*), *masana* (*śmaśāna*), *vīsovā* (*viṁśopaka*), *sāsura*- (*śvaśura*), *susara* (*śiśumāra*).

-*ṣ*- : *givasaṇẽ* (√ *gaveṣ*), *bāsaṭa* (*viṣa*-), *mīsa* (*miṣa*), *rusaṇẽ* (√ *ruṣ*).

-*s*- : *ghāsa* (*grāsa*), *dusara* (*dvi-sara*).

-*h*-

Intervocalic -*h*- of OI-A. converges with MI-A. -*h*- coming from aspirated stops. In OM. it is either lost or thrown back to the initial syllable.

(i) Lost : *aṭharā* (*aṣṭādaśa*, MI-A. *aṭṭhāraha*), *āhā* (*ahaha*), *bāja* (*vahyā*), *soirā* (*sahodara*).

(ii) Thrown back : *hā* (*eṣaḥ*, MI-A. *aha*).

§ 35. Consonants in Contact :

The process of assimilation of two or more consonants coming together was already completed by the time of Aśokan Inscriptions and double consonants thus became a regular feature of the MI-A. languages. These double consonants remained unchanged until sometime between HEMACANDRA and OM. texts in which latter they have been simplified with compensatory lengthening of the preceding vowel, with certain exceptions. The consonants in contact may be divided into a number of groups as follows :

1. Stop + Stop :

(a) Homorganic : *uḍaṇē* (*uḍḍīyate*), *utaṭaṇē* (*ut* √ *taṭ*), *dāma* (*dramma*), *pālavī* (*pallava-*), *pilū* (Tamil *pillai*), *poṭa* (Deśī *poṭṭa*), *rāṅgavaḷī* (*raṅga-vallikā*), *lāja* (*lajjā*), *velu* (*valli*), *hāṭa* (*haṭṭa*).

(b) Heterorganic : Here the first stop is assimilated to the second; e.g., *ukaḷī* (*utkalikā*), *ughaḍaṇē* (*ut* √ *ghaṭ*), *upajaṇē* (*ut* √ *pat*), *ghōsā* (*guccha*), *dīpalā* (*dīpta-*), *dūdha* (*dugdha*), *pusaṇē* (√ *pṛcch*), *pūsa* (*puccha*), *bhaṅgaṇē* (*bhagna*), *mogarā* (*mudgara*), *motī* (*mauktika*), *lādhaṇē* (*labdha*), *sāta* (*sapta*).

2. Groups with nasals :

(a) Stop + Nasal : *āpaṇa* (*ātman*),[1] *nāgavaṇa* (*nagnāpana*), *Paūvadeva* (*padma-deva*), *bundha* (*budhna*).

(b) Nasal + Stop : *kākaṇa* (*kaṅkaṇa*), *kaṇṭhā* (*kaṇṭha-*), *gāṭha* (*granthi*), *cāṅga* (*caṅga*), *jhāpa* (*jhampā*), *dāṇḍā* (*daṇḍaka*), *rāṅku* (*raṅka*), *rāṇḍa* (*raṇḍā*), *vāṭā* (*vaṇṭaka*), *simpaṇē* (√ *siñc*).

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[1]. Here we have insertion or *abhinidhāna* of *p* in the group *-tm-*.

(c) Nasal + Nasal : Double nasals *-ṇṇ-* and *-nn-* are simplified with compensatory lengthening of the preceding vowel and the resulting nasal is always dental.

-ṇṇ- : *āna* (*anya*, MI-A. *aṇṇa*), *kāna* (*karṇa*, MI-A. *kaṇṇa*), *rāna* (*araṇya*, MI-A. *raṇṇa*), *vānaṇē* (√ *varṇ*, MI-A. *vaṇṇa*), *sona* (*suvarṇa*, MI-A. *suaṇṇa*). Examples like *doṇi* (Pk. *doṇṇi*) are to be treated as exceptions.

-nn- :

Double *-mm-* is simplified in the same manner; e.g., *kāma* (*karman*).

When the nasals are heterogeneous, the first is assimilated to the second :

-mn- > MI-A. *-nn-* converging with OI-A. *-nn-*.

-nm- > MI-A. *-mm-* converging with OI-A. *-mm-*.

The groups Nasal + Semivowel and Nasal + Sibilant are treated under relevant groups below.

3. Groups with *y*, *r*, *l* and *v*.

With *y* :

(i) In the group stop + *y* where the stops are gutturals, palatals, cerebrals and labials, the *y* is assimilated; e.g., *cukaviṇē* (√ *cyu*), *jogē* (*yogya*), *bhītara* (*abhyantara*).

(ii) When the stops are dentals they are assimilated first and then as stops they assimilate *y*; e.g., *āji* (*adya*), *ājhuī* (*adyatanīya*), *juārī* (*dyūta-*), *nica* (*nitya*), *sāca* (*satya*).

(iii) In the group nasal + *y*, the *y* is assimilated; e.g., *āṇi*, *āna* (*anyat-*), *māna* (*manyā*), *rāna* (*araṇya*).

(iv) In the groups *l*, *v* or sibilant + *y*, the *y* is assimilated :

(a) *ly* : *kheḍakuḷī* (*-kulyā*), *saḷē* (*śalya*).

(b) *vy* : *aghava* (*agravyāpta*), *Bhaṭobāsa* (*-vyāsa*), *vecaṇē* (√ *vyay*).

(c) Sibilant + *y* : *karisa* (*karoṣi*, √ *kṛ*), *disaṇē* (*dṛśyate*), *pāhāṇē* (*paśyati*).

(v) In the groups *ry* and *hy*, we have opposite treatments :

ry > *rr* > *ll* : *pālaṭaṇẽ* (*paryasta*).[1]

hy > *yy* > *jj* : *bāja* (*vahyā*).

With *r* :

Whether *r* is the first element or the second one, in all groups containing *r* the *r* is assimilated :

(a) *r* as first element : *ubha* (*ūrdhva*), *kavaḍā* (*kapardaka*), *kāpurakeḷī* (*karpūra-*), *gājaṇẽ* (√ *garj*), *gābhevana* (*garbha-*), *nigaṇẽ* (*nir* √ *gam*), *bāila* (*bhāryā-*), *vāṭa* (*vartman*), *vānaṇẽ* (√ *varṇ*), *volu* (*ārdra*).

(b) *r* as second element : *aghava* (*agra-*), *keṇẽ* (*krayaṇa*), *dhāka* (*dhrāka*), *dhāḍaṇẽ* (√ *dhrāḍ*), *paḍasāi* (*prati-*), *paḍhiyāo* (*prīti-*), *pasāya* (*prasāda*), *pāhāṭa* (*prabhāta*), *pāhāra* (*prahara*), *pāhuṇacāra* (*prāghuṇaka-*), *pūta* (*putra*), *paī* (*prati*), *paija* (*pratijñā*), *bījẽ* (*vrajana*), *bhāvara* (*bhramara*), *bhavai* (*bhrū*), *vai* (*vrīhi*), *vokhaṭẽ* (*vakra-*), *Hemāḍi* (*Hemādri*).

In the group *mr*, the voiced stop *b* developed between *m* and *r*, so that the resulting group became *mbr* > *mb* and converged with OI-A. *mb* : *āmbā* (*āmra-*), *tāmbataulī* (*tāmra-*).

With *l* :

In all groups of *l* except those with *y*, *v* and *h*, *l* is assimilated. Where *l* is grouped with *y*, *v* or *h*, the latter is assimilated; e.g.,

1. *Āmaṇadeva* (*amlāna-*), *komāilẽ* (√ *klam*), *Phāganipura* (*Phālgunīpura*).
2. *bolaṇẽ* (√ *valh*).

With *v* : :

Stop + *v* : *v* is assimilated : *ujaḷa* (*ujjvala*), *jaru* (*jvara*), *jaḷaṇẽ* (√ *jval*), *tū̃* (*tvam*), *dāravaṭhā* (*dvāra-*), *dõ* (*dvi-*).

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[1]. We have also the *y* treatment in OM.; e.g., *ājā* (*ārya-*) grandfather, *kāja* (*kārya*) act or deed.

In certain groups, however, the stops are assimilated and the resultant *v* is labialised : *ubha* (*ūrdhva*), *jībha* (*jivhā*).

With Sibilants :

(a) Sibilant + Stop becomes double aspirated stop in MI-A. and this aspiration is either retained or lost in OM.

1. Aspiration retained : *aṭharā* (*aṣṭādaśa*), *āṅguṭhā* (*aṅguṣṭhaka*), *āṭhaviṇē* (*āsthāpay*), *āthika* (*astika*), *ānthuraṇa* (*āsturaṇa*), *kothimbirī* (*kustumbarikā*), *khānda* (*skandha*), *khāmba* (*skambha*), *diṭhī* (*dṛṣṭi*), *pāṭhī* (*pṛṣṭi*), *māthā* (*mastaka*).

2. Aspiration lost : *kaṭā* (*kaṣṭa*), *kaica* (*kaścid*), *cauka* (*catuṣka*), *Marhāṭī* (*Mahārāṣṭrī*), *veṭālaṇē* (√ *veṣṭ*), *hāta* (*hasta*).

(b) Stop + Sibilant :

kṣ > *kkh* : *khāṭārā* (*kṣattākāra*), *Kheibhaṭa* (*kṣetrin-*), *pākhāḷī* (*prakṣālita*), *pākhirū* (*pakṣin-*).

ts > *cch* : *Vachāharaṇī* (*vatsa*), *saṁvachara* (*saṁvatsara*).

(c) Sibilant + Nasal :

śm > *s* : *masana* (*śmaśāna*).

ṣṇ > *n* : *unhāḷā* (*uṣṇa-*), *tāhāna* (*tṛṣṇā*).

sv > *s* : *gosāvī* (*gosvāmin*).

sm > *mh* : *āmhī* (*asmad*).

ṣm > *mb* > *b* : *ubārā* (*uṣma-*).

sn > *nh* : *pānhāvo* (*prasnava*).

ṣṇ > *ṇh* > *ṭṭh* : *Viṭhaladeva* (*Viṣṇu-*).

sn > *nh* : *nhāṇē* (√ *snā*).

(d) Sibilant + *y*, *r*, *v* : *y*, *r*, *v* are assimilated.

Sib. + y : *disaṇē* (*dṛśyate*), *pāhāṇē* (*paśyati*).

Sib. + r : *nisāṇī* (*niḥśreṇi*), *visambaṇē* (*vi* √ *śram*).

Sib. + *v* : *sāsuravāsa* (*śvaśura-*).

§ 36. **General Phonological Changes :**

1. *Anaptyxis* : The insertion of a light vowel (*svara-bhakti*) to break a group of consonants is common in MI-A. and has come down to the NI-A. stage. The following are some examples from OM. : *ārata* (*ārta*), *ārisā* (*ādarśa-*), *āruṣa* (*ārṣa*), *usinī* (*vasnam*), *niravaṇuka* (*nirvahaṇa*), *paruśa* (*pārśva*), *Sāraṅgapaṇḍita* (*Śārṅga-*).

2. *Prothesis* : The prothesis of *y* and *v* is common in OM. and we have instances like :

y : *tyeja* (*tejas*), *yarhavī* (*itara-*), *yekāyekī* (*eke-*), *yeṇẽ* (*ā* √ *i*), *yaisa* (*etādṛśa*).

v : *vāṇī* (*ūna-*), *vo* (*aho*), *volu* (*ārdra*), *vovī* (*upa* √ *ve*), *saṁvasārika* (*saṁsāra-*).

3. *Insertion of Plosives* : When a group nasal + liquid occurs in OI-A., sometimes a voiced plosive of the same class as the nasal is inserted between the nasal and the liquid; e.g., OI-A. *mr* > *mbr* > *mb*. For examples from OM. see § 35.

4. *Metathesis* : *avagha* (*agravyāpta*), *Unhakadeva* (*uṣṇa-*), *khuṇṭa* (*kuṇṭha*), *ḍoha* (*hrada* > *draha*), *haḷū* (*laghu*). The case of initial aspiration (e.g., *khiḷī* < *kīlikā*, *ghāsa* < *grāsa*) may come under metathesis.

5. *Loss of Vowel* :

(a) Initial : *bhītara* (*abhyantara*), *rāna* (*araṇya*), *vara*, *vari* (*upari*), *vākhārī* (*upas-kāra-*), *ho* (*aho*).

(b) Medial : *avatraṇa* (*avataraṇa*), *avyeva* (*ava-yava*), *pāryātaka* (*pārijātaka*), *brīda* (*viruda*).

MORPHOLOGY

§ 37. **Morphology : Some General Trends :**

For the general development of Indo-Aryan morphology, reference may be made to BLOCH's *L'Indo-aryen*, pp. 99-300. The process of simplification consisting of, for example, the loss of the dual number, the supplanting of the

dative by the genitive, the elimination of the middle voice, the reduction of the number of tenses and moods, and standardisation of the different classes of verbs, witnessed in the MI-A. stage of the Indo-Aryan, continued in the NI-A. stage and worked an absolutely new change from synthesis to analysis. This process of simplification is in reality a reducing and regularising process, as KATRE[1] calls it, and is seen both in the noun and verb-inflexion.

§ 38. Noun-endings in OM. :

Considering the treatment of the final vowels in OM., its nouns will be seen ending in :

-a : *dīsa* (m.), *māya* (f.), *māhera* (n.).
-ā : *kāndā* (m.), *vayasā* (f.).
-i or *ī* : *gosāvī* (m.), *ghāgarī* (f.), *loṇī* (n.).
-u, *-ū* or *-ũ* : *bhāu* (m.), *tārũ* (n.).
-ẽ : *keṇẽ* (n.).
-ai : *Jīvaṇai* (m.), *sonavai* (f.).
-o : *ḍo* (m.).

As a result of the loss of the original short finals of MI-A., the nouns given above as ending in *-a* may have been ending in consonants, especially in the case of the fem. and neut. nouns the nominative sing. forms of which do not receive the termination *-u*. But nothing definite can be said on this point.

§ 39. Gender :

The distinction of the three genders found in OI-A. and MI-A. is maintained in OM. as in the other NI-A. languages. As LOHMANN[2] has pointed out, in Indo-European the idea of sex is secondary whereas the idea of genus (animate: inanimate) is primary, and therefore in I-E. there is no connection between the grammatical gender and the natural or conventional sex of the thing de-

1. *Formation of Koṅkaṇī*, § 191.
2. *Genus and Sexus* (Göttingen, 1932).

noted. In OI-A., however, it is vice versa, as it does not recognise the distinction between animate and inanimate genus, but connects gender with sex.

Now while the distinction of the three genders has been preserved in all the stages of Indo-Aryan, the gender of individual nouns has not always been kept intact. As KATRE[1] observes, the beginnings of a certain normalization are already seen in the declension of the Fem. *-ī* and *-ū* and the corresponding Masc. nouns in the Nom.-Acc. plural forms; e.g., *aggīo* and *sāhūo* by the side of other forms such as *maīo, devīo, dheṇūo* and *vahūo* in MI-A. This tendency of reducing the Masc. nouns of OI-A. ending in *-i* or *-u* to Fem. in NI-A. is seen in many instances; e.g.,

Sk. *agniḥ* > MI-A. *aggī* > NI-A. *āgi, āga* (fem.).

Here are some instances of change of gender in OM.

OM.	Sanskrit
cucī (f.)	*cūcukam* (n.)
janma (m.)	*janman* (n.)
pophaḷī (f.)	*pūga-phalam* (n.)
māthā (m.)	*mastakaḥ, mastakam* (m. or n.)
vayasā (f.)	*vayas* (n.)
viṭāḷa (m.)	*viṣṭhā* (f.)
veḷa (m. or f.)	*velā* (f.)
vai (f.)	*vrīhiḥ* (m.)

OM. nouns have certain characteristic endings connected with different genders :

-a : With masc., fem. and neut.

(a) Masc. : *upega, kāna, khāmba, nyāva, bola, hāta.*

(b) Fem. : *gāṭha, javaḷīka, nāgavaṇa, nāndaṇuka, bāila, bāja, bāḷa, bhīka, bhūka, lāja, vāṭa, sākhara.*

(c) Neut. : *ghara, dukha, nāva, mana, māhera, rāna, lākuḍa, sisa, sejāra.*

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1. *Formation of Koṅkaṇī*, § 194.

-ā : With masc. and fem.

(a) Masc. : *kāndā, guḷaḷā, ghāṇā, cārā, ṭāhuvā, ḍoḷā, dāṇḍā, dāravaṭhā, malā, māthā, muḷā, lekhā, hākārā.*

(b) Fem. : *thā, Bāisā, bhīkṣā, mahimā, līḷā, vayasā, vācā, Sādhā.*

-i, -ī : With masc., fem. and neut. (rarely).

(a) Masc. : *gosāvī, juārī, dī, pujārī, māpahārī, yogī, rogī, hāthi-sāhāṇī.*

(b) Fem. : *āvaḍī, ukaḷī, kīḍaḍī, ghāgari, cavī, cucī, Janī, ḍoi, diṭhī, navhāḷī, pophalī, bhuī, māulī, muṅgī, rāti, lekī.*

(c) Neut. : *pāṇī, loṇī.*

-u, -ū̃ : With masc. and neut.

(a) Masc. : *guru, taru, bhāu, lāḍu.*

(b) Neut. : *tārū̃, pākhirū̃, lekarū̃.*

-ẽ : With neut. only.

(a) Neut. : *dāvẽ, bījẽ, bolaṇẽ, rūpaḍẽ, leṇẽ, suttāle.*

-ai : With masc. (only in personal names) and fem.

(a) Masc. : *Jīvaṇai, Tikai, Madhuvai, Risiya-pai.*

(b) Fem. : *grāhakai, vai, sonavai.*

-o : With masc. only.

(a) *ḍo, Nātho.*

As to why these distinctions, whether formal or semantic, occur in the gender-system of all NI-A. languages including Marāṭhī is a subject which is beyond the scope of this Introduction.

§ 40. Case :

Like all NI-A. languages, Old Marāṭhī possesses only two types of cases, the direct and the oblique. The nominative, accusative and vocative of OI-A. have merged into the direct case which is used generally as the subject, the inanimate direct object, and sometimes as a vocative. The oblique case is used with or without postpositions.

§ 41. **Direct Forms :**

The following table gives the direct forms of different masculine bases :

	Sing.	Plur.
-a base :		
	(1) *-u* : *ādaru, īsvaru, kānu, ghoṣu, candru, dīsu, bolu, magaru, Mukundarāju, viṭāḷu.*	*-a* : *bola, bhāva, loka, hātasara.*
	(2) *-o-* : *aruṇodayo, āḍavo, tāvo, deo, Nātho, pasāvo, pāvo, rāo rāvo, vijayo.*	
-ā base :		
	-ā : *kāndā, Kāliyā, guḷaḷā, cārā, Cokhā, ḍoḷā, nāḍā, pāṭhirākhā, maḷā.**	*-e* : *ghāṇe, candrame, ḍoḷe, dīpale, male, mogare, soire, hire.*
-i and *-ī* bases :		
	-i, -ī : *gosāvī, dī, bhāī,*[1] *ṣaḍaṅgavi, hāthisāhāṇī.*	*-i, -ī, -iye* : *kavi, gosāvī, prāṇiye, yogiye, rogiye.*
-u and -ū bases :		
	-u : *bhāu, mṛtyu, lāḍu.*	
-ai base :		
	-ai : *Jīvaṇai, Tikai, Madhuvai.*	
-o base :		
	-o : *ḍo.*	

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* Forms like *Kānhu* of proper nouns are analogical formations.

1. Loan-word from Northern dialects used to qualify a Muslim person from the West coast.

The termination for the *-a* base is *-u*, reducible in the case of nouns ending in *-ya* and *-va* to *-o*, and is derived as follows : Sk. *aḥ* > Pk. *o* > Ap. *u* > OM. *u* or *o*. This *-u* (or *-o*) is reduced to *-a* in many cases in the history of Old Marāṭhī itself, due to further weakening of the final vowel. The plurals of such nouns generally end in *-a*.

The masculines in *-ā* are due to the *-aka* extension of OI-A. (e.g., Sk. *kandakaḥ* > Pk. *kandao* > OM. *kāndā*).

The direct case of neuter nouns in *-a* of OI-A. follows the general trend of I-A. development. The following are the direct forms of different neuter bases :

	Sing.	Plur.
-a base :	*udharaṇa, nāva, māhera, lākuḍa, sisa.*	*jāmbuḷẽ, jhāḍẽ, phaḷẽ, phulẽ, rānẽ, vījanẽ.*
-ī base :	*pāṇī, loṇī.*	
-ū base :	*jū, tārū, pākhirū.*	
-ē base :	*keṇẽ, bījẽ, bolaṇẽ, rūpaḍẽ, leṇẽ, suttāle.*	*māndiyalī, veḍī.*

The singular forms of the *-a* base show the loss of the final nasal of MI-A., whereas in the plural the same has been preserved in the form of a nasalised vowel. The forms of the *-ī* base like *pāṇī* (Sk. *pānīya*) and *loṇī* (Sk. *navanīta*) indicate similar changes. The neuters in *-ẽ* are due to the OI-A. *-aka* extension.

The direct forms of the various feminine bases are as under :

	Sing.	Plur.
-a base :	*javaḷika, nāgavaṇa, nāndaṇuka, bāila, bāja, bāva, bhīka, bhūka, māya, lasuṇa, soṇḍa.*	

(Forms like *velu* or *volu* are analogical formations.)

Sing.	Plur.
-ā base :	
avakaḷā, kavitā, thā, Bāisā, vayasā, māḷā.	*kekā, Bāise* (hon.), *līḷā.*
-ī base :	
āvaḍī, ukaḷī, kīḍaḍī, ghāgarī, cavī, cucī, Janī, thorī, diṭhī, Devagirī, navhāḷī, pāṭhī, pophalī, bhāujaī, Marhāṭī, māulī, vāḍī, vānarī, Viṭhābāī, vovālaṇī.	*anegī* (adj.), *goṣṭī, thānuliyā, māsiyā, voviyā, sāvaḷiyā* (adj.), *cāndaṇiyā.*
-ū base :	
-ai base :	
grāhakai, vai, sonavai.	

The direct case of feminine nouns in *-a* is formed in various ways: either by the suffix *-ika* or *-uka* as in *javaḷika* and *nāndaṇuka* which are abstract nouns, or by the reduction of the final *-ā* in OI-A. to a short *-a*; e.g., Sk. *śuṇḍā* > Pk. *suṇḍā* > OM. *soṇḍa*. Forms of the *-ā* base correspond with the OI-A. and MI-A. forms in the singular number, while those of the *-ī* base are either due to the *-ika* extension in OI-A. or correspond with *-ī* endings in OI-A. and MI-A. The forms of the *-ai* base are very few and due to the diphthongisation of the final vowels of MI-A. (§ 12, II).

The vocative, though sometimes merging into the direct case, shows at times independent existence as in Koṅkaṇī.[1] Following are a few historical desinences, some of which are formed by the suffix *-ho* (< Sk. *-aho*) also reducible to *-o* :

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1. KATRE : *Formation of Koṅkaṇī*, § 212.

	Sing.	Plur.
Masc. -*a*- base :	*Arjunā, tātā, bāpā, mūrkhā.*	*Indrabhaṭo, Kheibhaṭo, dīkṣitaho, devā, mahāpuruṣaho, Mhāibhaṭo, Rāuḷo.*
Masc. -*ī*- base :	*ghātakiyā,* (adj.).	
Fem. -*ī*- base :	*bāḷe.*	
Neut. -*a*- base :		*porẽho.*

These forms should really go under the oblique and not the direct case.

§ 42. Oblique Forms :

The oblique proper is formed in the following two ways in OM.

Along with the proper oblique formations which will be considered presently, OM. preserves to a certain extent traces of the earlier I-A. synthetic system. The historical desinences are seen to be present in the following cases :

(a) *Instrumental* :

	Sing.	Plur.
Masc. -*a* base :	*Gaṅgarāje, Cāvuṇḍarājẽ, rāyẽ, sāpẽ, susarẽ.*	*Gopāḷī, mahājanī, Rāuḷī* (hon.).
Masc. -*ā* base :	*ḍoḷā.*	
Masc. -*ī* base :		*Gosāvī, juārī, śrotā, śrotī.*
Fem. -*a* base :	*āse, bhūkā.*	*bāilā.*
Fem. -*ā* base :	*Kamaḷāisī,* (*guru-*) *kṛpe, Mahadāisī, Yaśodā, vācā.*	*Bāisī, bhaktimāliā.*
Fem. -*ī* base :	(*parama-*) *bhaktyā, bhāujayā, Marhāṭiyā, muṅgiye, mhātāriyā, rāṇiyā, striyā.*	*cipuḷiyā.*

	Sing.	Plur.
Neut. -*a* base :	*nā̃vẽ, mīsẽ, sukhẽ.*	*kamaḷī̃, (dvija-) kuḷī̃, (sarva-) sukhī̃.*

These forms go back to the synthetic OI-A. forms of the instrumental of which the one for the masc. -*a*- base deserves some consideration. Here the OM. termination is obviously -*ẽ* which, according to BLOCH[1] and TURNER,[2] is the reduction of Sk. -*ena*. GRIERSON, however, traces it to the Ap. -*ahī̃* of the loc. sg. The termination for the plural is -*ī̃* and can be derived from MI-A. -*ehī̃* < OI-A. *ebhiḥ*. OM. also possesses a few instr. forms in -*ā̃* of the masc. -*a*- base, though not found in the present text, as, e.g., *moḷikārā̃* (*Ṛddhipura-varṇana*, 45), *vegā̃* (*Jñā.* 17,1738), and *vātā̃* (*Līḷā.*, iii, p. 44). These can be explained as analogical formations after similar forms of the masc. -*ā* base like *ḍoḷā̃* and *śrotā̃*.

(b) *Dative* :

OM. has revived the dative lost in the MI-A. stage, though PISCHEL[3] gives a few examples from Prakrit like *devattāe* and *puttāa*. We have the following synthetic forms in OM.

	Sing.	Plur.
Masc. -*a*- base :	*āsramā, upegā, gā̃vā, maḍhā, raṅgā.*	*Cakradharā̃* (hon.), *pāyā̃, Mhāibhaṭā̃* (hon.), *vedā̃, sāgarā̃.*
Masc. -*ā*- base :	(*nātha-*) *pūjiteyā, śrotayā.*	.. ..
Masc. -*ī*- base :	*rogiyā.*	*jñānīyā̃.*

1. *la langue marathe*, § 193.

2. Phonetic Weakness of Terminational Elements in I-A. (*JRAS*; 1927, pp. 227-239).

3. Grammatik, § 361.

	Sing.	Plur.
Fem. -*a*- base :	*kaḍe, khuṇe, vāṭe.*	.. ..
Fem. -*ā*- base :	*māte.*	*devāṅgaṇā̃.*
Fem. -*ī*- base :	*koṭhiā, Jogeśvarī, rātī.*	.. ..
Neut. -*a*- base :	*kavīkuḷā, nījadhāmā, rānā, viśvā.*	*Upaniṣadā̃, tirthā̃, bhūtā̃.*
Neut. -*ī*- base :	*pāṇiyā.*	.. ..

The termination -*ā* in the case of masc. and neut. nouns has to be traced to MI-A. -*āa* < OI-A. -*āya*, the same being nasalised to denote the plural.

(c) *Genitive* :

	Sing.	Plur.
Masc. -*a*- base :	*khāmbā, devā, brāmhaṇā.*	*Cakradharā̃* (hon.), *calā̃* (adj.), *ṭhikasā̃* (adj.), *bolā̃, Siṅghaṇadevā̃* (hon)., *Hariharã.*
Masc. -*ā*- base :	*ghāṇeā, Dhaḍabāleā,* (*nātha*-) *pūjiteyā.*	.. ..
Masc. -*ī*- base :	.. ..	*Gosāvīyā̃* (hon.).
Fem. -*a*- base :	-*khuṇe.*	.. ..
Fem. -*ā*- base :	*avidye.*	*kaḷā̃.*
Neut. -*a*- base :	*amṛtā, jīvitā, pāpā, ratnā.*	*devayatanā̃.*

The synthetic forms of the genitive are very few because of the general tendency to make use of the genitive suffix -*ca*. A solitary example of borrowing from Gujarātī

is seen in the form *Gopāḷaṇhī* which is in the mouth of Cakradhara who belonged originally to Gujrāt. The history of the terminations for the genitive is as follows :

Sing. Sk. *-sya* > Pk. *-ssa* > Ap. *-ssa, -hu, -ho* > OM. *-ā̃*.

Plur. Sk. *-ānām* > Pk. *-āṇām* > OM. *-ā̃*.

(d) *Locative* :

The terminations for the locative are *-ī̃* and *-ā̃*, the former being derived from Sk. *-smin* : Pk. *-mmi, -mhi* : Ap. *-hī̃*. The *-ā̃* forms are peculiar with the *-ā* base and elsewhere they are analogically formed after the genitive.

	Sing.	Plur.
Masc. *-a-* base	*aṅkurī̃, avaevī̃, ṭhāī̃, dīsī̃, pāhārī̃, masī̃, samaī* (for *samaī̃*).	*gopī̃, caraṇī̃, pāyā̃, pāyī̃, lokī̃.*
Masc. *-ā-* base	*dāravaṭhā̃, pāṇivaṭhā̃, māthā̃, matheyā̃.* (*kāṇṭhea* is a mis-spelt form.).	.. ..
Masc. *-ī-* base	.. ..	*dānī̃* (hon.).
Fem. *-a-* base	*kaḍe, gāṭhī̃, javaḷike, nāve, pānadī̃, moṭe,* (*hāṭa-*) *vele.*	*vāṭī̃.*
Fem. *-ā-* base	*candrike, praṇakuṭikā̃,* (*Yeduvaṁśa-*) *late.*	*kaḷā̃.*
Fem. *-ī-* base	*khaḷiye, ḍoiye, Drupadiye, pālavī̃, moḷiye, Rāḍie.*	.. ..
Neut. *-a-* base	*ākāśī̃, gharārī̃, jagī̃ jhāḍī̃, talī̃, nāmī̃, Pāṭaṇī̃, poṭī̃, manī̃, sejārī̃, hṛdā̃.*	*saṅkaṭī̃.*

The synthetic vocative is already considered before (§ 41).

§ 43. **Postpositions :**

Postpositional declension is the second manner in which the oblique case is formed in OM. Here postpositions, which are reduced to terminations in certain cases due to considerable phonetic decay, are applied to what is called the 'oblique base' of nouns which varies with their different endings. For a detailed treatment of the postpositions in Marāṭhī, reference may be made to BLOCH'S *La langue marathe*, § 197-202.

The postpositions in OM. are of two kinds: those of the genitive being declinable and the rest indeclinable. Following is a list of OM. postpositions, case-wise :

(a) *Instrumental* :

1. *-ni* : This is applicable in the case of masc. nouns in *-a* giving us forms like *ghoḍeni** or *ḍoḷeni**. However, its usage seems to be restricted to the combination of the genitive with the instrumental : e.g., *kalpatarūceni*, *maḍhī-ceni*, *śruṅghārāceni*, *sāhityāceni*, and pronominal forms like *tujheni*, *mājheni* and etc. The postposition *-nẽ* (plur. *-nī*), with its variation *-na*, is of a later origin and its presence in a few OM. forms like *kavina*, *bhāryenẽ* and *Sāvatayānẽ* only indicates some modernisation of the text.

2. *-sī*[1] : < Ap. *sahī* < Pk. *sahiā* < Sk. *sahitam* : *kavi-tesī*, *kāmẽsī*, *Kṛttikāsī* and *sukhẽsī*. It is interesting to note the double case-formation in the latter two examples where the postposition *-sī* is applied to the original synthetic instrumental forms. This is a clear indication of the slow process of the generalisation of the oblique base.

3. *-karūni* (Sk. √*kṛ*) : *dukhẽkarūni*.

4. *-viṇa* (Sk. *vinā*) : *jagadeśvarẽviṇa*, *prakāśyẽviṇa*, *hāthierẽviṇa*.

5. *sahita* (Sk. *sahitam*) : *gopāḷāsahitu*.

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[1]. BHANDARKAR (*WPL.*, p. 251) and RAJWADE (*Grm.* of *Jñā.*, p. 9) derive this *-sī* from Sk. *samam*.

Some more postpositions as, for example, *karavī*, *vari*, *vācauni*, *sarisa*, *savẽ* and *hīna* are also used for the instrumental, but they do not occur in the present text. Most of these postpositions are suffixed to the original instrumental forms and are illustrations of double declension.

(b) *Dative* :

1. *-si* : BEAMES's[1] view that this morpheme can be derived from Sk. *-sya* of the genitive is rightly refuted by RAJWADE[2] and DODERET[3]. As DODERET says, this *-si* is an abraded form of a separate word implying propinquity. BLOCH[4] in his frantic search for this word has almost agreed with RAJWADE though he posites it as Sk. *aśra* (-side, edge) as against Sk. *ārśva* of the latter. But whatever be the origin of this postposition, it is clear that it is independent of the genitive formations. The forms are *gāīsi*, *gopāḷāsi*, *gharāsi*, *bāpuḍiyāsi* (adj.), *bhuisi*, *magarāsi*, *Rāuḷāsi*, *Viṭṭhaladevarāyāsi*, *sakhiyāsi*, *striyesi* and etc.

2. *-te* < Pk. *atthe* < Sk. *arthe* : The forms are *ābuliāte*, *Kamaḷāisāte*, *kānāmanāte*, *Gosāviyāte*, *devāte*, *bāilāte*, *bhukailayāte* (adj.), *Mhaibhaṭāte*, *lekaruvāte*, *lekīte*, *Sādhāte*,*susarāte* and etc. The *anusvāra* on the final *-te* observed in some cases is superfluous. The postposition appears with an aspirate as *-the* in some later works like the *Christian Purāṇa* of Fr. STEPHENS (16th cent.) and is only a dialectal variation of *-te*.

3. *-kāraṇẽ* : This is really the instr. sg. of Sk. *kāraṇa* used along with the dative simplex; e.g., *ārtāsikāraṇẽ*,

4. *-javaḷā-ḷī* (Sk. *yuta-*, pp. of √ *yu*, to join) : *Kṛṣṇarāyā- javaḷā*, *dīkṣitājavaḷī*.

5. *-pāsi* (Sk. *pārśve*) : *Gosāviyāpāsi*, *jāmbupāsi*, *vānnarāpāsi*, *vovīpāsi*.

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1. *Comp. Grm.*, Vol. II, p. 218.
2. *Grm. of Jñā.*, p. 12.
3. *Grm. of Jñā.*, *BSOS.*, Vol. IV, p. 548.
4. *la langue marathe*, § 198.

6. *-puḍhā-ḍhē* (Sk. *purataḥ*) : *brāmhaṇīpuḍhā*, *Bhaṭobāsāpuḍhā*.

7. *-prati* (Sk.) : *ghāṇaāprati*, *brāmhaṇāpratyai* (corrupt), *hāṭamprati*.

8. *-prītyartha* (Sk.) : *Sarabhaṅgāprītyartha*.

9. *-lāgi*, *lāgauni* (Sk. *lagna*, pp. of √ *lag*) : *āhutīlāgi*, *paropakṛtīlāgauni*, *yesasuṣālāgi*. A shortened form of this postposition, namely, *-lā*, is a later development not found in OM.

(c) *Ablative* :

1. *-pasi*, *pāsi* (Sk. *pārśva* ?) : *grāhakāpāsī*, *nicāceyāpāsī*, *vārtepasi*, *vikateyāpāsī*. There seems to be slight semantic difference between *pasi* and *pāsi*, the former expressing the comparative sense.

2. *-pāsauni* (A combination of *pāsa* and *auni*) : *Bhaṭobāsāpāsauni*.

3. *-auni*, *hūni* : BLOCH[1] treats the forms with *-auni* as synthetic formations, and *-hūni* is but an aspirated variation of *-auni*. It would be more correct, therefore, to derive both of these from the absolutive of the verb *hoṇē* (Sk. √ *bhū*), 'to be'. The forms are *kālauṇi*, (*jāmbu-*)-*buḍhīhūni* and *vṛndāvanīhuni*.

(d) *Genitive* :

1. *-ca* (*cā* : m., *cī* : f., *cē* n.) : This postposition being declinable varies with the different genders giving forms like *bolācā* (masc.), *vṛkṣācī* (fem.) and *candrācē* (neut.). It is mainly adjectival by nature and also appears in combination with other postpositions, especially of the instr. and the dat.; e.g., *guruśiṣyāceni*, *jagāciye*, (*parama-*) *puruṣāceni*, *manāciye*, *śruṅghārāceni* and in pronominal forms like *tujheni*, *mājheni* and etc. As regards the origin of this *-ca*, BLOCH[2] seems to favour the absolutive derivation from *-tyā** which is itself a contamination of *-tvā*

1. *la langue marathe*, § 195.
2. *la langue marathe*, § 202.

with (*-t*) *ya* or *-ya*. BHANDARKAR[1] and RAJWADE[2] on the other hand suggest derivation from the Sk. adjectival suffix *-tya*, a suggestion which seems to be acceptable considering the Pk. forms like *amhеccaya* (ours) and *tumheccaya* (yours) cited by HEMACANDRA (II, 149) and referred to by HOERNLE.[3]

(e) *Locative* :

1. *-ātu* (< Sk. *antaḥ*) : *dhuḷīātīla*, *pāṇiyātu*, *hṛdayāātu*.
2. *-khālẽ* (< Sk. *khala -khalla* ?) : *vṛkṣākhālẽ*.
3. *-pāsi, pāśī, pāse* (< Sk. *pārśva*) : *bāḷāpāsī*, *pilāpāśī*, *Māvalabhaṭṭampāse*.
4. *-puḍhā* (< Sk. *purataḥ*) : *Rāmadevarāyāpuḍhā*, *hātakaḍagāpuḍhā*.
5. *-māji* (< Sk. *madhye*) : *kuḷācaḷāmāji*.
6. *-madhye* (Sk.) : *gāvāmadhye*.
7. *-vari-rī* (< Sk. *upari*) : *kīḍaḍievari*, *jānuvari*, *jāmbuvari*, *pāṭhīvari*, *sīḷātaḷāvari*, *seṇḍiyāvari*.

(f) Other postpositions in use are *-paryanta* (Sk.), *-vãcauni* (Sk. √ *vañc*), *-verhī* (Sk. *upari*), and etc.

These and other examples of postpositional declension are enough to explain the 'oblique base' in OM. There is no trace whatsoever of the oblique base so far as the historical or synthetic desinences are concerned. But as we come down to postpositional or analytic formations, the oblique base becomes more or less a morphemic law with of course a few exceptions which only go to prove the rule. Scholars have traced the formation of this oblique base to different sources. BEAMES,[4] for example, explains it as a fusion of different cases. HOERNLE turns to the

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1. *WPL.*, pp. 256-257.
2. *Grm. of Jñāneśvarī*, pp. 14-17.
3. *Comp. Grm.*, p. 238.
4. *Comp. Grm.*, II, p. 210.

Gauḍian languages for its source. BHANDARKAR[1] and BLOCH[2] suggest the genitive and the dative-genitive respectively as the bases of the oblique, while RAJWADE[3] for one thing does not accept it for OM. and as regards NM. tries to explain it on the basis of synthetic nominal formations in OM. Now though it is very difficult to arrive at any definite conclusions, it can be unhesitatingly said that a certain process of normalisation was at the root of the formation of the oblique base and that the genitive, which is an adjectival case by its very nature, and hence universal, must have offered itself as the basis for the oblique. For a fuller treatment of this theory reference may be made to the present author's work[4] on Old Marāṭhī.

§ 44. **Adjectives :**

The adjectives of OM., like the substantives, are derived from the corresponding Sanskrit or Prakrit forms, simple or extended.

Simple correspondence : *unca* (Sk. *ucca*), *thora* (Sk. *sthavira*), *sāca* (Sk. *satya*), *saiṅgha* (Sk. *saṅghaṭita*).

Extended correspondence : *uṇā** (*ūna-kaḥ*) m., *uṇī** (*ūn-i-kā*) f., *uṇẽ* (*ūna-kam*) n. Here the basic adjective is *uṇa*, meaning deficient or wanting.

Thus, the adjectives, like the substantives, distinguish the three genders. As regards the accord between the substantive and the adjective qualifying it, the same is absolute so far as the extended adjectival forms are concerned : e.g., *cāṅgā* (m.), *cāṅgī* (f.) and *cāṅgẽ* (n). In the formation of the oblique cases, the postpositions are applied to the adjectives only optionally. Thus, we have a construction like '*ṭhikasā bolā ghoṣu paḍe*' (Ex. XXVIII, No. 5), where the first word is an adjective qualifying the second which is the substantive and where the accord between the

1. *WPL.*, pp. 239-244.
2. *la langue marathe*, pp. 181-184.
3. *Grm. of Jñā.*, pp. 71-74.
4. *Yādava-kālīna Marāṭhī*, (1942), pp. 186-193.

two is complete. Such constructions, though common in OM., are yet not regular.

OM. has no separate forms for the degrees of comparison of the adjective. The Comparative is expressed by words like *adhika, ikhita* and *uṇē,* and the Superlative by words like *ati, atisē, apāḍa* and *amita.* The degrees of comparison may also be expressed by putting the compared standard in the oblique case followed by postpositions like *-pasi, -pāsauni,* or *-hūni.*

§ 45. **Numerals :**

OM. possesses the following basic cardinals of which those with an asteric mark do not occur in the present Text.

eka-yeka (Sk. *eka* : Pk. *ekka*) : The characteristic *e-* beginning of OI-A. and MI-A. is changed to *a-* as in OM. *aṭharā,* though it is preserved in Koṅkaṇī *ikrā* in the reduced form *i-*.

dō-dona (Sk. *dvi-* : Pk. *doṇṇi*) : The *-o-* of this numeral is due to the labialisation in the Sanskrit form *dvau.* We have the *-b-* treatment in a form like *bīja,* meaning the second day of the lunar fortnight.

tīna (Sk. *trīṇi* : Pk. *tiṇṇi*) : For 'thirteen' we have in OM. *terā* (< Sk. *trayo-daśa*) and so on for the higher numbers with the unit 'three'. With 'forty-three' onwards we have the Sanskritised form *tre-*.

cāra-cārī (Sk. *catvāri* : Pk. *cattāri*) : The difficulties in this correspondence are already pointed out by BLOCH.[1] The dento-alveolar *č-* of Marāṭhī in place of Sk. *c-* followed by a back vowel goes against the phonetic law in OM., though the dento-alveolar is seen in *čau-* as the unit in higher numerals like *čauryāyaśī* (eighty-four) and in compositions like *čauka, čautharī* and *čauhātu.*

pāca (Sk. *pañca*) : In the numbers from 'fifteen' onwards the unit in composition is *pan-* (as in *pandharā**,

1. *la langue marathe,* § 216.

*panharẽ** and *pannāsa**), or *panca-* (as in *pancecāḷīsa** and *pančāvana**).

sahā (Sk. *ṣaṭ* : Pk. *cha*) : The numerals for 'thirty-six' (*chattīsa*) and 'fifty-six' (*chappana*) seem to preserve the *cha-* of MI-A., while in other compositions this unit has been reduced to a *sa-*.

sāta (Sk. *sapta* : Pk. *satta*).

āṭha (Sk. *aṣṭa* : Pk. *aṭṭha*).

naū (Sk. *nava*).

dahā (Sk. *daśa* : Pk. *daha*) : BLOCH[1] has tried to solve the riddle of *-h-* in Marāṭhī *dahā* and has connected it with some Western or Central dialect. The Sanskrit sibilant is retained only in a few compositions like *dasarā**, meaning 'the tenth day'.

The numerals for 'one' to 'four' are treated as adjectives and so declined. They are used both in the direct and in the oblique cases, with an extended form in *-gha* : *do-gha, ti-gha, čaugha*. This *-gha* appears as *-ga* in Koṅkaṇī which, according to KATRE,[2] goes back to *-ggha* in MI-A. and *-graha* in OI-A. Similar extension for 'one' is *-la* as in *pahila*.

For 'one and a half' we have in OM. *dīḍha* (Sk. *dvy-ardha* : Pk. *divaḍḍha*), for 'two and a half' *aḍhaica** (Sk. *ardha- tṛtīya* : MI-A. *aḍḍha-icca*), and for 'three and a half' *āuṭa** or *auṭa** (Sk. *ardha-caturtha* : MI-A. *aḍḍha-uṭṭha*). Fractional numbers above this are formed by adding *sāḍe* (Sk. *sa-ardha*) to the integer just below : e.g., *sāḍe-pāca*, 'five and a half'.

Fractions of a quarter more or less are expressed respectively by *savā** (Sk. *sapāda-*) and *pāuṇa** (Sk. *pāda-ūna*).

The only higher numerals occurring in the present Text are *tetīsa* (thirty-three) and *sātāvīsa* (twenty-seven).

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1. *la langue marathe*, § 220.

2. *Formation of Koṅkaṇī*, § 235.

§ 46. **Ordinals and Fractionals :**

For the first four numerals we have in OM., as in Sanskrit, different formations for the ordinals. They are : *pahi-la, du-sara, ti-sara* and *cau-tha,* corresponding to *paha-illa, do-sara, ti-sara* and *cauttha* respectively in MI-A.

The only major fractional found in the present Text is *vīsovā* (Sk. *viṁśopaka*), meaning 'the twentieth portion' and denoting a coin of a specific value current in the Yādava period.

§ 47. **Pronouns :**

The history of pronouns in I-A. shows an interesting development because of the marked phonetic weakness inherent in them. One of the chief characteristics of OM. pronouns is the preservation of the initial syllable intact, having relation to one or other of the OI-A. or MI-A. forms. Frequency of employment has naturally resulted in the disintegration of sound elements in the case of pronouns.

The variety of forms in the case of personal pronouns of the first and second person in MI-A. is reduced in OM. to a simplicity of pattern, and the pronominal forms in OM. are closely allied to nominal flexion.

§ 48. **First Person Pronoun :**

The forms are :

	Sing.	Plur.
Direct.	*mi, mī.*	*amhī, āmhī.*
Oblique.	*ma–.*	*āma–.*

The direct *mi* or *mī* has been traced by BLOCH[1] to the Sk. and Pk. genitive form *me* or to the Sk. locative *mayi* reduced to *mai* in Śaurasenī. It can also very well be derived from Pk. *ahammi* or Pk. *mmi* mentioned by HEMACANDRA. The direct plural *āmhī* goes back to Pk. *amhehī* < Ved. Sk. *asme–*. The themes for the oblique sg. and pl.

1. *la langue marathe,* § 208.

are *ma-* and *-āma-* respectively and can be traced to Sk. *mahyam* > Pk. *majjham* and Pk. *amhāṇam*. The oblique forms occurring in the present Text are *miyā̃* (instr. sg.), *maja, māte* and *māsī̃* (dat. sg.), *mājha* (gen. sg.), *mājhiye* (loc. sg.), *āmhā̃, āmhā̃si* and *āmate* (dat. pl.), and *āmuca* (gen. pl.).

§ 49. Second Person Pronoun :

The forms are :

	Sing.	Plur.
Direct.	*tū̃, tũ.*	*tumhī.*
Oblique.	*tu-.*	*tum-.*

The direct sg. is *tū̃* or *tũ* (< Pk. *tumam* < Sk. *tvam*) and pl. *tumhī* (< MI-A. *tumhehī* < OI-A. *tuṣmebhiḥ**). The themes for the oblique sg. and pl. are *tu-* and *tum-* respectively and come from MI-A. *tujjham* (based on the analogy of *majjham*) and MI-A. *tumhāṇam*. The different forms of the oblique case are *tuvā̃* (instr. sg.), *tuja* and *tujasī̃* (dat. sg.), *tujha* (gen. sg.), *tumhī̃* (instr. pl.), *tumate* and *tumhā̃si* (dat. pl.), *tumhā̃pasi* (abl. pl.), and *tumaca* (gen. pl.). The gen.-instr. combination is seen in forms like *tujheni* and *tumaceni*.

§ 50. Third Person Pronouns :

These differ from the first and second person pronouns in that they have different forms for the three genders as follows :

	Sing.	Plur.
Direct.	*to* (m.), *te* (f.), *tẽ* (n.).	*te* (m.), *tīya-ye, teyā̃* (f.), *tiyẽ* (n.).
Oblique.	*taya-* (m. and n.), *tiya-* (f).	*taya-* (m. and n.), *taya-, tiya-* (f.).

It will be noted that the distinction between masc. and neut. is only in the direct case, and between masc. and fem. in both the direct and the oblique cases. The fem. oblique pl., however, tends to agree with similar masc. forms.

The direct forms have to be traced to the oblique in OI-A. and MI-A. forms *tasya* : *tassa* from which the regular oblique forms are obtained.

As in the other NI-A. languages, the third person pronoun in OM. is also used as the remote demonstrative and the correlative pronoun for which there are no separate forms. The present Text gives us the following examples of this pronoun.

	Masc.		*Fem.*		*Neut.*	
	1.	2.	1.	2.	1.	2.
Instr.	*teṇẽ* *teyā̃*	*tihẽ* *tihī̃* *tī̃* *tehī̃*	*tayesī̃* *tiyā̃*	*tehī̃*	..	..
Dat.	*tayā* *tayātẽ* *tayāsi* *teyā* *tyātẽ*	*tayā̃tẽ* *tayā̃* *tayā̃si* *teā̃* *teyā̃*	*tiye* *tiyetẽ* *tīe*	*tīyā*	..	..
Abl.	*tayā*	..	..	..	..	..
Gen.	*tayā* *teyāca* *tehāca*	*tayā̃* *tayānca*	*tica* *tiyeca*			*tayānca* *tayā̃*
Loc.	*tiye* *tiya* *teā*	.. .. ..	.. .. ..	.. .. ..	.. .. ..	

All these forms derive from the *-ka-* extension of the corresponding forms.

§ 51. **Proximate Demonstrative Pronoun :**

The forms are :

	Sing.	Plur.
Direct.	*hā* (m.), *he* (f.), *hẽ* (n.).	*he* (m.), *iyā* (f.), *hẽ, iyẽ, yẽ* (n.).
Oblique.	*eya–* (m. and n.), *iye–* (f.).	*eya–* (m. and n.), *iyā̃* (f.).

As in the case of the third pers. pronoun, these derive from the *-ka–* extension of OI-A. *eṣa–*, or from Ved. *asakau*. Following are some examples from the Text.

	Masc.		*Fem.*		*Neut.*	
	1.	2.	1.	2.	1.	2.
Instr.	*eṇẽ*				*yeṇẽ*	
Dat.	*eyā* *yāsi*	*eyā̃* *yayā*	*iye* *isi* *ye*		*yāsī*	
Gen.	*yā* *yāca*		*ica*		*yayāca*	
Loc.	*iye*				*iyā̃*	

§ 52. **Relative Pronoun :**

The forms are :

	Sing.	Plur.
Direct.	*jo* (m.), *je* (f.), *jẽ* (n.).	*je* (m.), *jiyā* (f.), *jiyẽ* (n.).
Oblique.	*jeya–* (m. and n.), *jiya–* (f.).	*jeya–* (m. and n.), *jiya–* (f).

The base of this pronoun derives from the *-ka–* extension of Sk. *yad*.

Examples of the relative pronoun from the Text are as under.

	Masc. 1.	Masc. 2.	Fem. 1.	Fem. 2.	Neut. 1.	Neut. 2.
Instr.			*jiyā*			
Dat.	*jayāsi*	*jeā̃*			*jiyā*	
		jeyā			*jeyā*	
Gen.	*jayāca*					
	jeyāca					
	jyāca					
Loc.	*jiye*					

§ 53. **Reflexive Pronoun :**

The reflexive pronoun is *āpaṇa*, derived from Sk. *ātman* : Pk. *appā* through the oblique in MI-A. *appaṇo*. The forms noticed in the Text are *āpaṇa* (nom. sg.), *āpaṇeāte* (dat. pl.), and *āpaṇeyā* (gen. sg.). Thus the direct case is *āpaṇa* and the oblique *āpaṇeyā*. This pronoun develops into (1) an abstract noun *āpaṇapẽ* where the suffix is *-pa* (< Sk. *-tva*) and the meaning 'one's own self'; and (2) a genitive adjective *āpula* with the suffix *-la*.

§ 54. **Interrogative Pronoun :**

The pronoun for interrogation in OM. is *kavaṇa* with its variations *kavhaṇa, koṇa* and *koṇha*. The direct case forms are *kavaṇa* (m.), *kavaṇī* (f.) and *kavaṇa* (n.), and the same for the oblique is *kavaṇā* for all genders. The etymology of this pronoun is debatable. BEAMES[1] suggests the masc. nom. form in Pk. *ko uṇa* < Sk. *kaḥ punaḥ* as its origin. It is better, however, to trace it to Ap. *kavaṇu*. BLOCH[2] wrongly confuses this pronoun with *kāya* which is really an indeclinable.

The different formations of *kavaṇa* along with those of its variants from the Text are as follows :

	Sing.	Plur.
Intsr.	*kavhaṇī, koṇẽ.*	
Dat.	*kavaṇā, kavhaṇā, kavhaṇāte, kavhaṇāsi, koṇāsi, koṇhā.*	
Gen.	*kavhaṇāca, koṇhāca.*	*kavhaṇānca.*

1. *Comp. Grm.*, II, p. 323.
2. *la langue marathe*, § 204.

Some points common to the different OM. pronouns treated above can be noted here with benefit. The first is about the variety of forms noticed. The pronominal forms, being used very frequently, exhibit fine phonetic shades giving us a variagated pattern of pronominal declension The second point is about the free use made of all the postpositions that are employed with nouns. This gives us forms of postpositional declension such as *jeyāvarī*, *tayāmājī*, *tayāmadhyē*, *tumhāpasi*, *tumhāpāsi*, *tetiyāprati*, *tovācauni*, and etc. The third point to be noted is the capacity of these pronouns to develope into pronominal adjectives and adverbs. A few groups may be noted here as under :

1. With *-isa* : *aisa*, *kaisa*, *jaisa*, *taisa*.
2. With *-t* : *jetī*, *tetiyā-*.
3. With *-t* and *-k* : *jetuka*, *tetuka*.
4. With *-t* and *-l* : *āpula*, *ketula*.
5. With *-ḍha* : *jevaḍha*, *tevaḍha*, *yevaḍha*, and etc.

The last factor regarding OM. pronominal forms is their retention for a longer time than the nominal forms of some of the desinences of OI-A. *miyā* and *tuvā*, instr. sg. forms of the first and second person pronouns (*mī* : *tū*) respectively, are instances in point. These two forms go back to Sk. *mayā* and *tvayā* respectively and, as Bloch[1] suggests, must have been formed by the addition of desinences for the instr. of nouns, namely, *-āṇa* or *-āṇam*. Thus the pronouns of OM. are nearer to OI-A. than the nouns.

CONJUGATION

§ 55. The Verbal System :

The verbal system of OM., like the nominal system, is based mainly on a simplification of the OI-A. and MI-A. systems. As a result of this process of simplification, the NI-A. verbal system consists of two groups of forms : (1) the Verbal group, reposing on the present system of OI-A., and (2) the Nominal group, more or less depending on the first group.

1. *la langue marathe*, §209.

§ 56. **Themes :**

For a general survey of the verbal themes in Marāṭhī reference may be made to BLOCH'S *La langue marathe*, § 228 ff. The roots of OM. are either active or passive in sense, the active being transitive and the passive intransitive. Roots have both the forms, simple and causal. The sources of the verbal bases are : (1) Present active bases, (2) Present passive bases, and (3) Past passive participles of OI-A.

As BLOCH[1] points out, only two verbs in Marāṭhī have still preserved traces of the old alternance between the strong and the weak stems : inf. *karaṇẽ* (*karaṇam*), *maraṇẽ* (*maraṇam*) : pp. *kela* (*kṛta-*), *mela* (*mṛta-*). Elsewhere the opposition between the themes is maintained by suppletism : e.g.,

inf. *jāṇẽ* (Sk. *yāti*) : pp. *ge-la* (*gata-*).
,, *yeṇẽ* (Sk. *eti*) : pp. *ā-la* (*āgata-*).
,, *hoṇẽ* (Sk. *bhavati*) : pp. *jā-la* (*jāta*).

In OM., however, some archaic formations are found as under :

inf. *deṇẽ* (Sk. *dadāti*) : pp. *dīnhala* (*datta*).
,, *pātaṇẽ* (Sk. *prāpnoti*) : pp. *pātala* (*prāpta*).
,, *bhinaṇẽ* (Sk. *bhinatti*) : pp. *bhinnala** (*bhinna*).

OM. themes based on earlier verbal bases of the present :

(1) Themes with the suffix *-a-*: *khaṇaṇẽ* (*khanati*), *khāṇẽ* (*khādati*), *neṇẽ* (*nayati*), *baisaṇẽ* (*upa-viśati*), *hoṇẽ* (*bhavati*). BLOCH[2] suggests a remnant of the redoublement of OI-A. in some themes like *ṭhākaṇẽ* or *ṭheṇẽ** (*√sthā-tiṣṭhati*) and *piṇẽ* (*√pā — pibati*).

(2) Themes with the suffix *-aya-* : *uḍaṇẽ* (*uḍḍayate*), *kāpaṇẽ* (*kalpayati*), *cāraṇẽ* (*cārayati*), *māgaṇẽ* (*mārgayati*), *sāṇḍaṇẽ* (*chardayati*). Generally, the causatives come under this group.

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1. *la langue marathe*, § 229.

2. *Ibid*, § 230.

(3) Themes with the suffix *-ya-* : *upajaṇẽ* (*utpadyate*), *nācaṇẽ* (*nṛtyati*), *nipajaṇẽ* (*niṣpadyate*), *mānaṇẽ* (*manyate*). The passive verbs of OI-A. come under this category : *tapaṇẽ* (*tapyate*), *tuṭaṇẽ* (*truṭyate*), *disaṇẽ* (*dṛśyate*), *lābhaṇẽ* (*labhyate*), and etc.

(4) Themes with a nasal : *jāṇaṇẽ* (*jānāti*), *bāndhaṇẽ* (*bandhati* — *badhnāti*), *simpaṇẽ* (*siñcati -te*). This nasalisation can be either of an earlier or a later origin.

(5) Themes with *-cch-* : *asaṇẽ* (Pālī *acchati* : Pk. *acchai*), *pusaṇẽ* (*pṛcchati*).

A large number of OM. themes are based on the past passive participles of OI-A.; e.g., *upanaṇẽ* (*utpanna-*), *kāḍhaṇẽ* (*kṛṣṭa-*), *bhāgaṇẽ* (*bhagna-*), *lāgaṇẽ* (*lagna-*), *lādhaṇẽ* (*labdha-*). Most of these verbs are intransitive in nature, though there are a few exceptions.

All these different types of themes belong in practice to the same category in which are also included some verbs of a later origin as, for example, the denominatives like *udayaṇẽ* (*udaya-*) or *urodhaṇẽ* (*avarodha-*).

Considering these themes as primary themes they will be shown henceforth developing into secondary formations like the causative, the potential and the passive.

§ 57. Causative :

The causatives are formed in OM. in a number of ways :

(1) With the *guṇa* of the radical vowel of the simple root : e.g., *paḍaṇẽ* — *pāḍaṇẽ**.

(2) By the addition of *-avi* morpheme without any change in the radical vowel : e.g., *jīvaṇẽ* : *jīvavilā*, *nācaṇẽ* : *nācavilā*, *paḍhaṇẽ* : *paḍhavisī*, *pahuḍaṇẽ* : *pahuḍavilī*, *pāṅguraṇẽ* : *pāṅguravilā*, *bhogaṇẽ*: *bhogavī*, *mānaṇẽ* : *mānavitī*, *hāraṇẽ* : *hāravilẽ*, and etc. Rarely we notice a variation *-aviya* as in *karaṇẽ* : *karaviyalẽ*, which morpheme goes back to Pk. *-ve-* which in turn has to be traced to Sk. *-paya-*.[1]

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[1]. Bloch : *la langue marathe*, § 232.

The theme *piṇē* (to drink) is causalised in a peculiar way and we have forms like *pājā* (imp.) and *pājūni* (fut.). This *-j-* may be traced to OI-A. *-pāya*. But this is a case of exceptional formation with a semantic change involved in the root-meaning itself and does not come under the normal system of causative formation in OM.

§ 58. **Potential :**

The potential morpheme in OM. is *-ava* as distinct from the causative morpheme *-avi* and the two should not be confused with one another. As BEAMES[1] rightly points out, this morpheme has to be derived from the obligatory participle in *-tavya*. The form is *karavatē*, as opposed to *karavitō* of the causative, and is intransitive.

§ 59. **Passive :**

That the old passive forms are almost lost in modern Marāṭhī, which expresses the passive sense by adding verbs like *ho* and *jā* to the past participle of the radical verb, is already shown by BLOCH.[2] OM., however, preserves the old passive in the morpheme *-ija* (< Pk. *-ijja* < Sk. *-ya*) giving us forms as under :

Present : *jāṇije, nigije, neṇije, pāvijati, pāhijati.*
Future : *āikaijaila, deijaila, bolijaila, sāṅghijaila.*
Pres. Part. : *gilijatu, sevijatu.*

Rarely a passive form occurs like *ghepe*, the primary theme being *gheṇē*, where the morpheme used is *-pa* and not *-ija*. This type is restricted to certain verbs like *ghālaṇē, gheṇē, mhaṇaṇē* and *hāraṇē*, and its morpheme *-pa* goes back to Sk. *-pya* : Pk. *-ppa*.

§ 60. **Flexion :**

The following are the types of verbal formation in OM.

1. The Historic Present.
2. The Imperative.
3. The Future.
4. The Optative.

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1. *Comp. Grm.*, III, p. 157.
2. *la langue marathe*, § 232 iii.

§ 61. Historic Present :

The desinences of OI-A. for the present indicative have survived upto the NI-A. stage. The following table indicates their correspondences :

	OI-A.	MI-A.	OM.
Sing.	1. *-āmi*	*-āmi*	*-ẽ*
	2. *-asi*	*-asi*	*-asa*, *-asī*, *-esa*.
	3. *-ati*	*-ai*	*-e*
Plur.	1. *-āmaḥ*	*-āmo*	*-õ*, *-ũ*
	2. *-atha*	*-aha*	*-ā̃*
	3. *-anti*	*-anti*	*-ata*, *-ati*

These desinences give us the following forms in OM.

Sing. 1. *asẽ, cintī, bāndhẽ.*
2. *asasa, karisa, pāvasī, varisī.*
3. *ase**, *ācare, āṇī, āvaḍe, ughaḍe, upaje, karī, khāye, ghālī, jāye*, and etc.

Plur. 1. *asõ.*
2. *asā̃, deā̃, neṇā̃, rākhā̃.*
3. *asati, āṇitī, urati, karitī, khākaritī, kheḷatī, gaṇitī, ghetī, jāṇatī, baisatī, pusatī, vānitī, hoti*, and etc.

These examples clearly show that the desinences are directly added to the verbal base in OM., in opposition to the participial base of modern Marāṭhī in *-t*. The desinences with *-i*, observed in forms like *karisa, jevitī, vānitī* and others, indicate the transitiveness of the verb, according to Bloch,[1] though *-i* cannot be said to be a distinguishing feature of such forms. Bloch[2] has already shown the phonetic regularity of the terminations of Historic Present in OM. as opposed to the irregularity in some other NI-A. languages which have turned to certain pronominal forms, especially forms of the first person pronoun, for the flexion of their verbs so far as this particular tense is concerned. This phonetic regularity is not preserved by OM., however,

1. *la langue marathe*, § 235.
2. Ibid, § 236.

in the semantic field. For the tense indicates along with its natural sense of continuity of action in the past a number of other senses like eventuality and probability of action. BLOCH[1] has illustrated its use in OM. in three different times, past, present and future, with examples from *Jñāneśvarī,* which are multiplied by the present author[2] elsewhere. It is this uncertainty of sense of this flexion, which in the opinion of BLOCH goes back to the Vedic times, that makes DODERET[3] call it Aorist. It is again this very uncertainty of time indicated by this flexion along with its phonetic correspondence with similar OI-A. and MI-A. forms that admits its claim as the rightful descendant of the Historic Present of Sanskrit.

§ 62. **Imperative :**

The desinences of the Imperative in OM. are as follows :

	Sing.	Plur.
1.	*-u*	*-u*
2.	(*-a*), *-ī*, *-ẽ*, *-aī*	*-ā*
3.	*-o*	*-atu*, *-otu*.

The forms are as under :

Sing. 1.
2. *avadhārī, asa, āṇī, kari, cāla, jāye, niga, pāhī, baisa, mara, ye, rākhaī, lāga.*
3. *jāo, pāho, maro, lāho, ho.*

Plur. 1.
2. *āikā, āṇā, gheā, jā, neyā, pusā, sāṅghā.*
3. *āikatu, bheṭotu, hotu.*

Forms for the first person, both sing. and plur., generally do not occur in OM. texts. Direct transmission from Sanskrit is seen only in the case of terminations for the second and third pers. sg. and pl. Elsewhere BLOCH[4] presupposes the influence of the present indicative. As regards the *-ẽ*

1. *la langue marathe,* § 237.
2. *Yādava-kālīna Marāṭhī,* pp. 222-223.
3. *BSOS,* Vol. IV, pp. 563-564.
4. *la langue marathe,* § 239.

and -*ĩ* terminations of the second pers. sg., he traces them back to Sk. -*dhi* (> Pk. -*āhi*, *ehi* > Ap. -*i*) which is added to all themes. He also presupposes that the termination -*ĩ* is added on to the transitive verbs and -*ẽ* to the intransitive verbs. A third type of forms in -*aĩ* (e.g., *rākhaĩ*), not noticed by him and quite common in OM., is an extended variation of the -*ẽ* form. The forms of the third pers. pl. in -*atu* and -*otu* are an illustration of semantic fusion showing more of a combination of the benedictive and the desiderative or optative rather than the imperative proper.

§ 63. **Future :**

The desinences of the future in OM. are as follows :

	Sing.	Plur.
1.	-*īna*, -*aina*, -*õ*	-*õ*, -*ūni*
2.	-*asīla*, -*isīla*	-*āla*
3.	-*ẽ*, -*ĩ*, -*aila*, -*īla*	-*atīla*, -*itīla*

The forms are as under :

Sing. 1. (a) *āṇīna*, *karīna*, *khāīna*, *deīna*, *hoīna*, and etc.
(b) *paḍaina*, *maraina*, *ramaina*.
(c) *yevõ*, *sāṅghõ*.

2.

3. (a) *ughaṭe*, *ure*, *paḍe*, *moḍe*, *lābhe*, *vāḍhe*.
(b) *karĩ*, *lopĩ*.
(c) *asaila*, *kījaila* (pass.), *kucambaila*, *rākhaila*, *lāgaila*, *sāṅghijaila* (pass.).
(d) *karīla*, *deīla*, *voḷagavīla*, *sāmbhāḷīla*, *hoīla*.

Plur. 1. (a) *deõ*, *pāhõ*, *yevõ*, *vandū̃*, *sāṅghõ*.
(b) *deūni*, *dohauni*, *bāndhauni*.

2. *ghālāla*, *gheyāla*.

3.

The suffix -*l*-, changed to -*n*- when following a nasal vowel, seems to be a distinguishing mark of the Future, except in the case of the first pers. plur. where the influence of the Historic Present is obvious. According to Bloch,[1]

[1]. *la langue marathe*, § 241, 242.

there is no trace whatsoever of the sigmatic future of OI-A. in the whole history of Marāṭhī which belongs to the central group of NI-A. languages where the future is formed on the basis of the Historic Present. Accordingly, he traces the *-l-* of the future in Marāṭhī to some participial form of the Sk. verb √*lā* (to receive). In other words, the Future of OM. is nothing but the Historic Present with a *-l-* extension denoting future. RAJWADE,[1] on the other hand, treats this future as a descendant of the second future with the sigma *-sya-* of Sk. and suggests that the addition of *-l-* in Marāṭhī is only to distinguish its forms from those of the Historic Present. Whatever be its origin, one thing is certain that the Future in OM. has undergone considerable phonetic changes so far as the suffix *-l-* is concerned. For apart from its changing to *-n-* when preceded by a nasalised vowel, it is further seen reduced to an *anusvāra* in the case of third pers. sg. (e.g., *karī̃, lopī̃*), which returns to its original consonantal position in the case of some first pers. pl. forms like *dohauni* and *bāndhauni.* These latter, appearing like absolutives in *-auni,* are really forms of the Future.

§ 64. Optative :

OM. has preserved the Optative of OI-A., though in an adulterated form. The desinence is *-ije* for all persons and numbers except the second pers. pl. where it is *-ijo,* and goes back to OI-A. *-ita* (*kurvīta*), *-et* (*gacchet*), and etc., the *-ya-* changing to *-jja-* in MI-A. and to *-ja* in OM. The forms to be noticed in the present text are (i) *bhajije* and *raḍije,* and (ii) *kheḷijo, bhajijo, vecijo,* and *sāṅghijo.* These forms, though expressive of the optative sense, yet contain some element of the passive in *-ya,* not only phonetically but semantically also. This theory finds support in HEMACANDRA[2] and is suggested, though somewhat confusingly, by BHANDARKAR.[3]

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1. *Grm. of Jñāneśvarī,* p. 85.
2. *Prakrit Grammar,* 3.165.
3. *WPL.,* pp. 215-216.

§ 65. Negative Verb—formation :

We have the following types of negative formations in OM.

1. By the use of the negative forms of the verbs *asaṇē* (to be) and *hoṇē* (to become) as, for example, *navhati, navhe, navheti, nase, nāhī, nohe, nhave,* and etc. The negative construction here amounts to using these auxiliary forms with the participial forms of major verbs. They are in use independently also.

2. By the use of the negative particle *na-* which may or may not combine with the major verb.

(a) In combination : *nāṇi, nātaḷe, nisadati, nuṭhati, nupaje, nure, neghā̃, neṇā̃, nedāvī,* and etc. The colouration of the vowel in *na-* in many cases seems to be due to contamination of similar sounds in the body of that word.

(b) Independent : *na pavije, na lāgatā̃, na lage, na labhe, na vace,* and etc.

(c) By the use of the negative adverb *-nako-* which is added on to the infinitive forms of the main verbal theme. The sense expressed is that of the Imperative; e.g., *pusõ nako*; *bolõ nako*; *raḍõ nako*; *lāvõ nako* (all from Ex. No. 17).

§ 66. Nominal System of Verbs :

The gradual change from the Verbal to the Nominal system of conjugation is visible throughout the history of I-A., and in OM. we see the participial construction developed to a large extent. The most important in this category are the present, past passive, and future participles to which may be added the Infinitives and the Absolutives.

§ 67. Present Participles :

OM. possesses two types of present participles : one being declinable and the other indeclinable.

1. Declinable : These end in *-ta* which termination goes back to MI-A. *-anta* and OI-A. *-at*. They are used either as verbs or as adjectives.

(a) As Verbs : The termination used is throughout *-ta* irrespective of the person or number; e.g., *āṭhavītu, utaṭata, kheḷata, jāta, dhāvata, nācatu, bhāsaḷata, śodhīta,* and etc. The *-u* seen in some forms is added in the case of masc. subjects on the analogy of the Nom. Sg. forms of masc. nouns ending in *-a*. These participles are also seen in compound verbs with the auxiliary verbs *asa* and *āha*; thus, for example, *utaṭatase, jalatase, disatase, detuse* and *hotu ase* for *-asa-*, and *gājatāye* for *-āha-*.

(b) As Adjectives : Here the final vowel of the participle changes according to the gender of the noun it qualifies, thus becoming *-tā* (masc.), *-tī* (fem.) and *-tẽ* (neut.), and giving us forms like

Masc. *jāṇatā, jītā, māritā, vācitā.*

Fem. *cokhālitī, jītī.*

These being adjectives occur in different case-forms; e.g., *vẽcateyā* (gen.), *vivalatiye* (loc.), and *sarateyā̃* (instr.). For a fuller treatment of these reference may be made to BLOCH.[1]

2. Indeclinable : The termination for the indeclinable present participle in OM. is *-ā̃* which can be derived from similar OI-A. termination *-āna*. This *-ā̃* is added on to the *-ta* participle which is then used adverbially and not adjectively. The forms are : *asatā̃, khātā̃, jātā̃, dhāṇḍoḷitā̃, nhātā̃, paḍhatā̃, pātā̃, bhajatā̃, vāṇitā̃, hotā̃,* and etc. It is interesting to note that RAJWADE[2] treats these as indeclinable past participles tracing them back to OI-A. forms in *-tvā* reducible in Ardhamāgadhī to forms in *-ttā*.BLOCH,[3] on the other hand, offers two different explanations : one that the final *-tā̃* of this participle is connected with the desinence *-ānām* of the oblique plural, and the other that it may derive from the adverbs ending in *-tvānam* in Pālī and *-ttāṇam* in Ardhamāgadhī. Both of these explanations are, however, not acceptable.

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1. *la langue marathe,* § 244-249 and 255.
2. *Grm. of Jñāneśvarī,* p. 108.
3. *la langue marathe,* § 262.

§ 68. Past Passive Participles :

These are formed by the addition of *-la* to the Sk. past passive participles ending in *-ta*. This *-la* is to be traced to MI-A. *-alla* with its variants *-illa* and *-ulla*. The participle thus formed is adjectival by nature and is used in OM. both as verb and as adjective.

The desinences in the case of verbal use are as follows:

		Masc.	Fem.	Neut.
Sing.	1.	*-lõ*	*-liyẽ*	*-lẽ*
	2.	*-lāsa, -lāsi*	*-līsa, -līsi*	*-lẽs*
	3.	*-lā*	*-lī*	*-lẽ*
Plur.	1.	*-lõ*	*-lõ*	*-lõ*
	2.	*-lā̃*	*-lā̃*	*-lā̃*
	3.	*-le*	*-liyā̃*	*-lī̃*

The forms are as under :

Sing. 1. Masc. *uddharilõ, upajalõ, jālõ, taralõ, pāvalõ.*
Fem. *upekṣeliyẽ, paḍaliyẽ.*
Neut.

2. Masc. *janmalāsi, bhulalāsi, rātalāsi.*
Fem.
Neut.

3. Masc. *āṇilā, utarilā, udaijelā, khelinalā, gelā, jāhālā, jintalā, jiyālā, dīnhalā, dekhilā,* and etc.
Fem. *utarilī, kāpilī, gelī, jālī, ṭhelī, dīnhalī, pātalī, bhedalī,* and etc.
Neut. *āikilẽ, ughaḍilẽ, kelẽ, komāilẽ, gelẽ, jālẽ, ṭhaviyalẽ, dīnhalẽ, mhaṇitalẽ, sāṅghatailẽ,* and etc.

Plur. 1.

2.

3. Masc. *gele, ghātinle, nijaile, lāginle, lāginhale, sāsiṇale.*
Fem. *āṇiliyā̃, khādiliyā̃, ghātaliyā̃, cāriliyā̃, baisaliyā̃.*
Neut. *ughaḍilī̃, jāhālī̃, ṭhaviyalī̃, didhalī̃, voḷagavilī̃.*

These forms indicate that the participial base which receives the suffix *-la* is formed in three different ways as under :

1. Ending in *-a* : OI-A. *gata* > MI-A. *gaa* > OM. *ge-la*.
2. Ending in *-ta* : OI-A. *tapta* > MI-A. *tatta* > OM. *tāta-la*.
3. Ending in *-na* : OI-A. *datta* > MI-A. *diṇṇa* > OM. *dinha-la*.

For the adjectival use of this participle, the following forms may be noted. These participial adjectives agree with the nouns they qualify :

tuṭalī sāulī (fem. nom. sg.).
nimāleyānciyā goṭhī (fem. gen. pl.).
pāhāleni pāhāṭe (fem. instr. sg.).
bhaṅgaleā Rāmāsī (masc. dat. sg.).
lāgilī̃ phaḷē̃ (neut. nom. pl.).

Such adjectives can also be used as nouns; e.g., *dīpale* (masc.). The nominal use is, however, rare.

An adverbial use of this participle with the addition of *-eyā̃* is noticed frequently. Thus, for example, we have forms like *jāleyā̃, tuṭaleyā̃, dekhileyā̃, paḍileyā̃, pāhileyā̃,* and etc.

§ 69. Future Participle :

The only declinable participle denoting the future ends in *-āva*, the termination going back to MI-A. *-tavva* and OI-A. *-tavya*. Following are the desinences and the forms for different genders.

		Masc.	Fem.	Neut.
Sing.	1.	*-āvā*	*-āvī*	*-āvē̃*
	2.	*-āvāsi*	*-āvīsi*	*-āvē̃s*
	3.	*-āvā*	*-āvī*	*-āvē̃*
Plur.	1.	*-āve*	*-āviyā*	*-āvī̃*
	2.	*-āve*	*-āviyā*	*-āvī̃*
	3.	*-āve*	*-āviyā*	*-āvī̃*

The forms are

Masc. Sg. *avherāvā, bāndhāvā, vānāvā, hoāvā.*
Masc. Pl. *hoāve.*
Fem. Sg. *jāṇāvī, deyāvī, voḍavāvī, sāṅghāvī.*
Fem. Pl. *pusāviyā, śodhāviyā.*
Neut. Sg. *āikāvẽ, tokhāvẽ, mavāvẽ, hoāvẽ.*
Neut. Pl. *lāvāvī̃.*

As BLOCH[1] points out, it is this participle in *-āva*, and not the causative, that has given rise to the potential mood. For this participle indicates both the future and the obligatory senses. It further gives rise to an indeclinable participle ending in *-āveyā* and expressing the sense of the future only; e.g., *aḷaṅkārāveyā, karāveyā, cārāveyā, nhāveyā, sāṅghāveyā,* and etc. Sometimes a dative postposition is added on to these indeclinables and we get forms like *pāvāveyā-kāraṇẽ, bheṭāveyā-si,* or *bhajāveyā-lāgi.* But generally these participles are used adverbially.

§ 70. **Infinitives:**

The indeclinable infinitive ends in *-õ* in OM. and is connected with similar OI-A. forms in *-itum* and MI-A. forms in *-iũ*, the initial *-i* of which has been lost in OM. Beginning seems to have already been made by OM. to reduce the *-õ* to *-ũ* and thus we have also a few forms ending in *-ũ*. Thus,

-ũ : *āṇũ, karũ, prārthũ.*

-õ : *karaũ, kheḷõ, jāvõ, paḍõ, pāhõ, pusaũ, bolõ, māgõ, raḍõ, rākhõ, sāṅghõ,* and etc.

Forms like *karaũ* and *pusaũ* show a further extension of *-õ*. The participles indicate motive or intention and also suggest the sense of future.

§ 71. **Absolutives :**

The absolutive suffix in OM. is *-auni* (or its variant *ūni*) and goes back to Sk. *-tvāna, -tvīna* : Pk. *-ttāṇam, -ttūṇam, -ūṇa*. The forme are

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[1]. *la langue marathe,* § 254.

1. *-ūni* : *karūni, gheūni, cirūni, joḍūni, dhūni, leūni, hoūni.*

2. *-auni* : *āikauni, ughaḍauni, uḍauni, tokhauni, bolauni, bhaṇauni, rigauni,* and etc.

A third type of formation is also seen, though rarely, in the prose works of the Mahānubhāva sect. It ends in *-ũ*, which is a further shortening of the suffix *-ūni*, and we have a form like *vecũ* and some more in *Govindaprabhu-caritra.* This type of form which can easily be confused with the infinitives ending in *-ũ* or *-õ* was actually anticipated by BLOCH.[1] But in its absence he had to turn to the ablative in *-auni* of the denominatives in *-ṇẽ* (e.g., *karaṇẽ* : *karauni*) for an explanation of the absolutive. BLOCH's difficulty in not accepting the Sk. *-tvānam-tvīnam* derivation is the treatment it presupposes of the intervocal dental *-n-* which according to him should not only not remain as a dental nasal (as in*-auni*) but vanish altogether.[2] When, however, we actually see it reduced to a nasal vowel as in a form like *vecũ*, we can very well accept the traditional view of deriving this suffix from the absolutive suffix in Sk. *-tvānam* or *-tvīnam* and reject the other theory.

Special use of the absolutive *mhaṇauni* of the verb *mhaṇaṇẽ*, to say, has to be noted. It is commonly used both in OM. and NM. as a conjunctive meaning 'hence' or 'therefore'.

§ 72. Denominatives :

OM. also possesses the denominatives in *-ṇẽ* which go back to similar forms in Sk. ending in *-ana*; e.g., *karaṇẽ, bolaṇẽ, mhaṇaṇẽ,* and etc. The extended form in Marāṭhī, as in Rājasthānī, Hindī and Punjābī, is influenced, according to BLOCH,[3] by the obligatory participle ending in *-anīya.*

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1. *la langue marathe,* § 264.
2. STEN KONOW also experiences the same difficulty (vide *JRAS.*, 1902, p. 419).
3. *la langue marathe,* § 265.

§ 73. **Adverbs :**

The adverbs of OM. have three different bases as under :

1. Based on nouns : *veḷoveḷā̃.*

2. Based on pronouns : *kaisẽ, jaisẽ, taisẽ* (< Sk. *-ka, -ya, -ta* respectively).

3. Based on older adverbs and adverbial expressions : *puḍhā̃* (< Sk. *puratas*), *bāhīrī̃* (< Sk. *bahir-*).

The following are the chief types of adverbs in OM.

(1) Adverbs of Time : *akasmāta, akhaṇḍa, ācandrārka, ājī̃, ājhū̃ī̃, ātā̃, udiyā̃, tevi, tehvalī̃, nica, pratyahī̃, maga, lavakari, veḷoveḷā̃.*

(2) Adverbs of Place : *koṭhẽ, cahū̃kaḍe, javaḷa, tetha - tethẽ - tethila - tethauni, dūri, puḍati, puḍhā̃, puḍhẽ, bāhīrī̃, māgā̃, vara - vari.*

(3) Adverbs of Manner : *atisẽ, aisẽ, kiru, cuṭacuṭā̃* (onomato.), *jaisẽ, niparavāsa, taisẽ, yekāyekī̃, santata, savẽ.*

(4) Miscellaneous Adverbs :

(a) Expletives : *ī̃, kī̃, ca, ci, nā̃, paī̃, hi.*

(b) Vocatives : *are, āgā, āho, kaṭā* (alas), *gā, jaye, jī̃, pā̃, re, vo, ho.*

§ 74. **Conjunctions :**

The following are a few conjunctions found in OM.

aṇika, athavā, āṇi, kī̃, jari - jarhi - jarhaī̃, javā̃, jevi, jaī̃, tathā, tathāpi, tadā, tari - tarhi - tarhaī̃, tavā̃, taī̃, pari, puṇa - puṇu, mā̃, yarhavi.

TEXTS

EXTRACT No. 0.

Śaka 972, about] INVOCATION TO TIME ETERNAL[1] [1050 A.D.

[2]जेआ·ईश्वररूपा योगी परमसमाधिवंत नेणती तें कैसें ज्ञान। जेआचा प्रभवो म्हणिजे उत्पत्ति, मध्य स्थिति, विरति तो प्रळयो, ऐसा त्रिविधु कालु। तेआ कालाचां विषें ज्ञानें वंध्यें निर्फळें जालिं। कव्हणांचि। जेहीं जाणितिलें परमतत्त्व तेयांचि ज्ञानें अतिसें निर्फळें जालिं। उत्पत्ति स्थिति प्रळयो ऐसें नेणति ऐसा जो कालु ईश्वरु तेआसि नमस्कारु। पुनरपि सकल विश्वाचें जन्म प्रतिपाळु संहारु येथ कारण समर्थु। पुनरपि कैसा जाला, प्रत्येहिं नक्षेत्रि करूनु मानिजे मविजे तेया ईश्वररूपा कालातें मी ग्रंथुकर्त्ता श्रीपति नमस्कारीं तो ग्रंथु समाप्ति पावावेआकारणें।

गर्गादि मुनीस्वरीं केलीं शास्त्रें अणिक वाराहमिहरुलल्लादिकीं आचार्यीं तिहें केलिं जियें शास्त्रें तियें समस्तें अवलोकुनु मग मी श्रीपति रत्नाचि माळा रचितों[3] ओवितो[4] ज्योतिष नांवें रत्नां तेयांचिया माळा दैवज्ञ जे ज्योतिषि तेयांचिया कंठा अळंकारावेया कारणें।

– *Jyotiṣa-ratna-mālā* (Intro.)

No. 0.

1. When the ascetics, even in their absorbed state, do not know the real nature of God, how can that be called knowledge? Time is triform (or consisting of three states): beginning, meaning creation, middle, i.e., being and end or dissolution. This nature of Time is not at all known even to those who have come to know the ultimate Reality (lit., all their knowledge has become fruitless without their knowing the nature of Time). My salutation to God who is verily Time without, however, the attributes

of creation, being and dissolution. Even again, He is the primaeval cause of the origin, maintenance and destruction of the entire universe; even again, He is ascertained and measured every day by means of asterisms (or stars). I, the author (of this work), SRIPATI, offer my salutation to this Time in the form of God for the (successful) completion of my work.

2. After having gone through all scientific works (lit., sciences) written by sages like GARGA and others and by *ācāryas* or masters headed by VARAHAMIHIRA and LALLA, I, SRIPATI, now string together a garland of gems, gems from the science of astrology, in order to adorn the speech (lit., throat) of the diviner astrologers.

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(1) This extract contains the first two sections from SRIPATI's *Jyotiṣaratnamālā* embodying his own commentary on the Invocatory verses from the original Sanskrit work. Here the two texts, G and R, from PANSE's edition are fused together with an attempt at some reconstruction of forms like *jayā* (*jeā*), *jayācā* (*jeācā*), *prabhava* (*prabhavo*), *tayā* (*teā*), *pāvāvayā* (*pāvāveā*), and others.

(2) This very first sentence is defective syntactically, the relative pronoun *jeyā* being left unrelated.

(3) Here the Sanskrit text has passive construction — *viracyate jyotiṣaratnamālā* — in place of the active one in the first person here.

(4) This form occurs as *vovite* in G and as *ovite* in R. Then again, G has *racite* in place of *racito* of R. Now the question is whether the forms *ovite* and *racite* are to be treated as irregular forms of the first person or regular forms of the third person. The active construction obviously supports the 'first person' theory. The texts, both G and R, being defective in the formal and functional uses of vocables, nothing definite can be said on the possibility of a form ending in *–te*.

Śaka 905] EXTRACT No. 1. [983 A.D.

ŚRAVAṆA-BEḶGOḶA STONE-INSCRIPTION

1. श्री चावुण्डराजें करवियलें
2. श्री गंगराजे सुत्ताले करवियले[1]

No. 1.

(*L.*) 1. The glorious *Cāvuṇḍarāja* caused (this image) to be made.

(*L.*) 2. The glorious *Gaṅgarāja* caused the enclosure to to be made.

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(1) The differences in the characters of these two lines, though both *Nāgarī*, are obvious. The very first letter श्री (*śrī*) is more ornamental in the first line than in the second. Then whereas we have *anusvāras* on the letters जें (*jẽ*) and लें (*lẽ*) in the words *Cāvuṇḍarājẽ* and *karaviyalẽ* respectively in the first line, we do not have them in the grammatically similar forms *Gaṅgarāje* and *karaviyale* in the second line. Then also the absence of *anusvāra* on the letter ले (*le*) of the word *suttāle* (neut.) shows that the second line was engraved by a sculptor different from the one who had engraved the first one and who had a better sense of the orthography of the language. Lastly, the *anusvāras* on the letters जें (*jẽ*) and लें (*lẽ*) in the first line are solid, while that on the letter गं (*gaṅ*) in the word *Gaṅgarāje* of the second line is hollow. All these differences go to prove that the second line was inscribed after the first one, though it must be admitted that its artist was trying to imitate the hand and the style of his predecessor. HULTZSCH, however, holds a different view and assumes that both lines were engraved in the time of *Gaṅgarāja*, a view not acceptable to scholars like RICE and NARASIMHACARA who assign two different dates, divided by more than a century, to the two lines of this inscription.

EXTRACT No. 2.

Śaka 982] DIVE-ĀGARA COPPER-PLATE [1060 A.D.

1. ओं[1] स्वस्ति शक संवतु ९८२ सर्व्वरी संवसरे मा–
2. र्ग्गसिर ।पो[2]र्ण्णमास्यां शुक्रे ।। श्रीस्छितिपुरिचीं दो–
3. नि सासनें वासुदेवभट्टवांये षडंगवि रिसियप
4. ।घे[3]सास सीदू षडंगवि एतत्प्रमुखें स्छानें[3A] मावलभ–
5. ट्टं पासे : ठवियलीं ।। तथा सातावीसें सत सुवर्ण्ण : दा–
6. वोदर : पासि ठवियलें । सु. गा[4]: १२७ सुर्व्व[5]: योगक्षे–
7. मु स्छानहचा । दीवेचे रिसियापे[6] ।पों[7]वदेव षडंवि ताके[8] –
8. षडंगवि जीवाणें[9] नागरुद्रभट्ट मधुावे[10] षडंगवि मधुव–
9. य देवलु हे जाणति । ।जं[11] सुवर्ण्ण लिहलें ।तं[12] कांठेअ : साम[13]त :।।

No. 2.

(*L.*) 1. *Om*. Prosperity! In the *Śaka* year 982 named *Śārvari*,

(*L.*) 2. on Friday, the full-moon day of *Mārgaśīrṣa*,
(*Ll.*) 3-4. two grant-deeds regarding *Sthitipurī* and belonging to one *Vāsudeva-bhaṭṭavāya* were brought by him to a body (of citizens) headed by *Ṣaḍaṅgavi Risiyapa Ghaisāsa* and *Sīvū Ṣaḍaṅgavi*, and
(*L.*) 5. deposited with one *Māvalabhaṭṭa*. Similarly, one hundred and twenty seven coins of gold
(*L.*) 6. were deposited (by him) with *Dāmodara*, (in figures) 127 gold-*gadyāṇakas*, for the upkeep
(*L.*) 7. of the (aforesaid) body. The following citizens of *Divē*, namely, *Risiyapai Paũvadeva*, *Ṣaḍaṅgavi Tikai*,
(*L.*) 8. *Ṣaḍaṅgavi Jīvaṇai*, *Nāgarudrabhaṭṭa*, *Madhuvai Ṣaḍaṅgavi* and
(*L.*) 9. *Madhuvaya Devalu* know about this. The gold (coins) mentioned above are strung into a necklace.

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(1) *Om* denoted by the symbol ॐ in the original.

(2), (3), (6), (7), (8), (9), (10), (11), (12) and (13) All these words contain what is known as *pṛṣṭhamātrā* and should be read as *paurṇṇamāsyām*, *ghaisāsa*, *pai*, *paũvadeva*, *tikai*, *jīvaṇai*, *madhuvai*, *jẽ*, *tẽ* and *sameta* respectively.

(3) The oldest reference to the surname *Ghaisāsa* in the form *gahiyasāhasa* is found in the Rādhanapura copper-plates of the third Rāṣṭrakūṭa King Govinda dating Śaka 730 (vide, Ep. Ind., Vol. VI, p. 242). For other references see Ep. Ind., Vol. XVIII, p. 235; Ind. Ant., Vol. VII, p. 304; Vol. XIV, p. 69. It seems that *ghaisāsa* was the name of an office.

(3-A) *sthāna* here means the civic body for a town and the word appears with similar meaning in Karitalai Inscription (vide, Ep. Ind., Vol. II. p. 179) and the Khambha copper-plates of the Cālukyas (vide, Ep. Ind., Vol. XXII, pp. 189-191).

(4) and (5) Abbreviations of सुवर्णगद्याणका: (*suvarṇagadyāṇakāḥ*) and सुवर्ण (*suvarṇa*) respectively.

EXTRACT No. 3.

Śaka 1066] ĀMBE-JOGĀI STONE-INSCRIPTION [1144 A.D.

1. ओं[1] ।। स्वस्ति संवतु १०६६ रक्ताक्षी संवत्सरांतर्ग्गतं[2] अश्विन
2. शुद्ध १ गुरुदान[3] आद्य[4]ह श्रीभूचरनाथपादपंकजभ्रम–

3. र श्रीरत्नाद[5]वः गुरुश्चरणाराधनतत्परः अंबासमाधिष्ठि–
4. त[6] महामंडलेश्वर उद[7] उदयादित्यादाव[8]न परमभक्त्या ना–
5. था कामतु ास[9]लुग्रामीं ग[10]२० तथा कामाख्य[11] भूमि ग[12]१२
6. राडिए सालिवण दांाड[13]आचीं निवर्त्तानं[14]३ सिंघणाद[15]वां
7. जवलग्रामीं भुमि दत्त नाथपूजित[16]आ पुजाार[17]आ ग[18]१२
8. कुंाभे[19]पलीं भूमि ग[20]५ तलि मान्य ाबे[21]ल३५ घाणआप्रति
9. ात[22]ला डो १ हाटंप्रति कवडा १ फूलासरी १ मला १ ाजा[23] फेडी
10. ाला[24]पी ात[25]आ योगिनींचा वज्रदंडु पाड[26] ॥

No. 3.

(*L.*) 1. *Om.* Prosperity ! In the *Saṁvat* year named *Raktākṣī*,

(*L.*) 2. on this day, i.e., Thursday, the first day of the bright half of the month of *Āśvina*, the bee on the lotus of the feet of *Śrī Bhūcaranātha* (i.e., *Śiva*),

(*L.*) 3. *Śrī Ratnadeva*, intent upon serving the feet of his *Guru*, or teacher, and residing in or ruling over the province of *Ambā*,

(*L.*) 4. the supreme chief of the province, *Udayādityadeva*, with great devotion,

(*L.*) 5. (has given) to *Nātha* (i.e., to the temple of *Śiva*) a field in the village of *Selu* fetching twelve *gadyāṇas*,

(*L.*) 6. a rice-field measuring three *nivartanas* by the rod of *Śālivāhana* (i.e., about 600 cubits) in (the village) *Rāḍī*, and

(*L.*) 7. land in *Javalagrāma* of *Singhaṇadeva*. To the priest worshipping the *Nātha* (are given) twelve *gadyāṇas* (in cash),

(*L.*) 8. land worth five *gadyāṇas* in *Kumbhaipala*, thirty-five good bullocks from *Tala*, from each oil-mill

(*L.*) 9. one spoonful of oil, one *kavaḍā* (a coin of a specific value) from each shop, one garland of flowers, and one orchard. He who destroys, or

(*L.*) 10. nullifies (this record of grant) would suffer the thunderbolt of the Goddesses (or *Yoginīs*).

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(1) *Om* denoted by the symbol ॐ.

(2) An instance of unwarranted doubling of consonant.

(3), (4), (5), (8), (9), (11), (13), (14), (15), (16), (17), (19), (21), (22), (23), (24), (25) and (26). All these words contain *pṛṣṭhamātrā* and should be read as *Gurudine, adyeha, Ratnadevaḥ, -deven, Selugrāmī, Kāmākhye, dāṇḍeācī, nivarttanē, Singhaṇadevā, -pūjiteā, pujāreā, Kumbhaipalī, baila, telā, jo, lopī, teā,* and *paḍe* respectively.

(6) This word, *Ambāsamādhiṣṭhita,* can be analysed and interpreted in three different ways : i. *Ambā-samādhi-ṣṭhita,* meaning 'residing at the rest-house or shrine of *Ambā*'; ii. *Ambā-samā (ma)-dhiṣṭhita,* meaning 'whose ruling Goddess is *Ambā*'; and iii. *Ambā-sama-adhiṣṭhita,* meaning 'residing in or ruling over the province of *Āmba*'. We prefer the last interpretation.

(7) The letters *uda* are inscribed twice through error.

(10), (12), (18) and (20). Abbreviations for the word *gadyāṇaka,* meaning a coin of a specific value.

EXTRACT No. 4.

Śaka 1132] PĀṬAṆA STONE-INSCRIPTION [1210 A.D.

1. [1]इयां पाटणीं जें ाक[2]णें उघटें तेहाचा असिआउ[3] जो राउल हों‍ता ग्राहकापासी तो मढा दीन्हला । ब्राह्मणां ाजं[4] विकतेयापासीं ब्राह्मा[5]त्तर तें ब्राह्मणीं दीन्हलें[6] । ग्राह–

2. कापासी दामाचा वीसोवा आसूपाठीं[7] नगरें[8] दीन्हला ।। हलदाइया[9] बैला सिद्ध ावे[10] ।। बाहीरिला आसुपाठी[7] गिधवें ग्राहकापासीं ।। पांच पोफली ग्राहकापासीं ।। पहि–

3. लेआ घाणेआ वाणाची[11] लोटि मठा दीन्हली ।। जेती घाणे वाहति तेतीयांप्रति पली पली तेला ।। एथ जें मविजे ातं[12] मढीचेन मापें मवावें मापाउ मढा अर्द्धु[13] ।। अर्द्धु[13]

4. मापहारी भूपाचें[14] सूंक । तथा भूमि : ।। चतुराघाट विशुद्धा ओडुग्रामु[15]।। धडबालेआ[16] कामतामध्यें[17] चहुबुंधु[18] ।। एकलबुंधु[19] ।। पंडितांचा कामतु ।। चीात[20]ग्रा–।।

5. मी चाऊरा[21] ।। धामोजीचीआ[22] सोंढिआ[23]।।

No. 4.

(*L.*) 1. In this *Pāṭaṇa*, the Government-revenue on the articles of merchandise collected from the purchasers, which was (so far) directed to the Royal family, is now given to this College. The *brahmottara* (a kind of income) received by Brahmins from the merchants is also given by the Brahmins (to the College).

(*L.*) 2. The town has given the twentieth part of a *dāma* (a specific coin) that it gets against every *āsu* (another specific coin) from the purchaser. The *gidhavē* (a specific measure) obtainable from the purchaser against each *āsu* collected from the (sale of) *varī* (a kind of grain) grown by the labour of the bullock yoked to the plough (is also given to the College). (So also), five betle-nuts received from each purchaser.

(*L.*) 3. A specimen pot (of oil) from the first product of an oil-mill is given to the College. (And) a spoonful of oil each from as many oil-mills as are working. Here whatever is to be measured should be measured by the standard used by the College. Of the measured quantity half should go to the College and half —

(*L.*) 4. to the measurer (as per) Regal law. Now, the four boundaries of the (donated) land : the group of four trees and the single tree in the field of *Dhaḍabālā*; the field of *Paṇḍita*,

(L.) 5. the canopy in *Citegrāma*; (and) the raised seats of *Dhāmojī*.

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(1) From this line, No. 22 in the original, commences the Marāṭhī portion which runs upto line 26.

(2), (4), (5), (10), (12) and (20). These are instances of the *pṛṣṭhamātrā* and the words have to be read as *keṇē*, *jē*, *brahmottara*, *siddhavai*, *tē*, and *Cītegrāmī* respectively.

The following are the different readings by BHAU DAJI (BD.), KIELHORN (K.), and RAJAWADE (R.) : (3) *asiāī* (R); (6) *dinhalē* (R); (7) *āsūpāṭhī* (K), *āsupāṭhī* (R); (8) *magarē* (R); (9) *taladā-iyā* (K), *jalādāiyâ* (R); (11) *dāṇācī* (K-R); (13) *ardham* (K);

(14) *bhūpācẽ* (BD); *rūpācẽ* (K), *tūpacẽ* (R); (15) *oḍugrāma* (K), *oḍhugrāmu* (R); (16) *a..bāle...* (K), *paṣama bāleā* (R); (17) *kāmatu madhye* (R); (18) *ca...vaṇṭā* (K), *vaḍabundhu* (R); (19) *ekala..ṭā* (K), *pukalabundhu* (R); (21) *cāurā* (R); (22) *dhāmojīcia* (K); (23) *soḍhiā* (R).

Śaka 1195-99] EXTRACT No. 5. [1273-77 A.D.

PAṆḌHARAPURA STONE-INSCRIPTION

1. ।। स्वस्ति श्रीसकु ११९५[1] श्रीमुख संवछरे फागनिपुर[2] श्रीविठलदेवरायासि तिसासिति फुलें दांडे आचंद्रार्क चालावेआ नाना भक्तमालिआं दत्त पैकाचा विवरु ।।

2. सकु ११९८[3] धाता संवत्सरे मार्ग वदि ३ वृषे सोडवी-

3. कार हेमाडी पंडीती धामना दत्त ग[4] १ देय दांडा १

4. स्वस्ति श्री सकु ११९९[5] ईश्वर संवछरे मार्गसिर [6](सुद्ध १५ सुक्रे ।। श्रीविठलदेवराया-)

5. सि पांडरीफडमुष्य[7] समस्तां चालिआंचें सूक्त[8] (श्रीजादव-नारायण प्रौढप्रता-)

6. पचक्रवर्त्ति[9] श्रीरामचंद्रदेवराएं दा(न) वा(हील श्रीसर्वाधि-कारी श्रीविठ्ठ-)

7. लदेव बलदेवनायकें बा(व भहूसी दत्त: श्रीमंगल महाश्री)

No. 5.

(*L.*) 1. Prosperity ! Details of money given by different groups of devotees towards a permanent (lit., as long as the sun and moon endure) establishment for the service of *Śrī Viṭṭhala* of *Phāganipura* with flowers and stalks administered thrice (daily), in the *Śaka* year 1195, named *Śrīmukha*.

(*L.*) 2. On Monday, the third day in the second half of *Mārgaśīrṣa* in the *Śaka* year 1198 named *Dhātā*,

(*L.*) 3. *Hemāḍī Paṇḍita*, of *Soḍavī*, gave in all glory one *gadyāṇa* fetching one stalk.

(*L.*) 4. Prosperity ! On Friday, the fifteenth (i.e., the full-moon) day of the bright half of *Mārgaśirṣa* in the *Śaka* year 1199, named *Iśvara*, to *Śrī Viṭṭhaladeva*,

(*L.*) 5. the leader of the company of devotees in *Pāṇḍarī*, the ideal of all ethics, and *Śrī Jādava Nārāyaṇa* of great fame,

(*L.*) 6. the Emperor, *Śrī Rāmacandradeva*, offered his own donation. His chief officers, *Śrī Viṭṭhaladeva*

(*L.*) 7. and *Baladeva Nāyaka*, donated a well for the use of many. Good fortune and great prosperity (to all) !

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(1) 1273 A.D.

(2) Old name of Paṇḍharapūra.

(3) 1276 A.D.

(4) Abbreviation for the word *gadyāṇa*.

(5) 1277 A.D.

(6) The bracketed portions in lines 30, 31, 32 and 33 come actually under Column 2, but being contiguous with the matter in Column 1, are included in the text here.

(7), (8) and (9) These are the titles of Rāmacandradeva Yādava the last of which is found in most of his inscriptions. The first two, namely, *pāṇḍarīphaḍamukhya* and *samastā cāliāncẽ sūkta*, meaning the leader of the company of devotees at *Pāṇḍarī* and the ideal of all ethical practices respectively, seem to be applied to him specially in the present inscription the subject of which is Devotion to the God of Paṇḍharapūra.

EXTRACT No. 6.

Śaka 1201] UNHAKADEVA STONE-INSCRIPTION[1] [1279 A.D.

1. ओं[2] नमो गणधिापतये[3] नमः स्वस्ती स्त्री सके ॥१२०१[4] ॥ वीक्रम संवत्सरे : आद्येह : माहाप्रौढ–

2. प्रतापचक्रवर्ति : स्त्रीरामचंद्रदेव : विजयो ततपादपदुमोपजिवि : हाथिसाहाणी[5] भावकदे–

3. व : प्रधान हेमाडिपंडित : ॥ तंनिरोपीत : नाएकु : कस्तु सोमदेयो पंडित : तस्मिकाले वर्तमाने : ॥

4. त्रेतायुगीं[6] रामु : वनवासप्रसंगीं : सरभंगाचेआ आस्रमा आले :
सरभंगाप्रीत्यर्थ : हे उदभि उ–

5. दक उष्ल केलें : तदा कालौणि देवरचीत तिर्थ हें : हरीहरां
प्रसादें : मातापुरनिवासी[7] : कण्वसा–

6. षा : कौडण्यगोत्र : सरणुनाएक : सुतें मेघदेवें : सकलप्रासादारंभु
केल : तो रामप्रसादें संपुर्ण

7. जाला : तेयाचा नमस्कारु : हरीहरां तेतीसा देवाले देवतागणा :
सकलां तिर्थां : + + + + +

8. नमस्कारु : त्रिकाल : ।। वाचीता विजैया हो + + तेथिलचि
ग्रामु ।।१।। मध्यमुल नीती राजवटि ।।२।। त–

9. था ग्रामाध्येदेवा बोनयां स्थल ।।१।। वडिलिया + ग्रामा + थि
+ नि + स्थल ।।१।: चाकुलिवां[8] चि : तथा प +

10. स्थल : ।।१।। नावं महुसेत[9] : तेयांची ब्राह्मणा : प्रत्यै राज-
मार्गिचि : । तथा + रचे भंगलेआ : + + ।· करावेया स्थलें : २।।

11. नावं कामतु[10] ।।१।। लहैथि[9] चा वांटा : ।।१।। अधीक मासे
भंगलेआ की रामासी एकदोणि संवत्सरपर्यंत सोडिले

12. ।। तें ची करावें : मग सुषे उरे तें : कोठिआ चणेया : तथा
ग्रामि : उन्हकदेवा : रामा : मले : २।। दषीणे १।। पुर्वे : १

No. 6.

(*L.*) 1. *Oṁ.* Salutation to *Gaṇeśa* ! Today, in the auspicious *Śaka* year 1201, known as *Vikrama Saṁvatsara*,

(*L.*) 2. the paramount Sovereign possessing great valour, *Śrī Rāmacandradeva*, with his devoted chief of the elephant-division of the army, *Bhāvakadeva*,

(*L.*) 3. Minister *Hemādi Paṇḍita*, and the deputy of the latter, *Nāyaka Kāyastha Somadeva Paṇḍita*, in his time (the present grant is made).

(*L.*) 4. In the age named *Tretā* (or the age of triads), *Rāma*, while dwelling in the forest in exile, came to the hermitage of *Śarabhaṅga* and turned this spring-water hot for the use of *Śarabhaṅga*.

(*L.*) 5. Since that time, this is a God-made holy spring. (Then) by the grace of *Hari* and *Hara*, the resident of *Mātāpura* and belonging to the branch of *Kaṇva*,

(*L.*) 6. the descendant of the lineage of *Kauṇḍiṇya* and the son of *Śaraṇa-nāyaka*, namely, *Meghadeva*, began the construction of the whole of this temple which was duly completed by the grace of *Rāma*.

(*L.*) 7. (So), his salutation to *Hari* and *Hara*, to the whole gallery of Goddesses in the thirty-three temples, and to all sacred places —

(*L.*) 8. for all the three times ! Whosoever reads this shall be victorious. According to the local custom prevalent with the present reign, (is donated)

(*L.*) 9. one field for the purpose of offerings to be made to the ruling deity, (to be given) to the priest of the town, one field from the upper town and one from *Cākulī*,

(*L.*) 10. a field named *Mahu* for the benefit of the Brahmins in Royal service, two fields for the purpose of repairs to the damaged buildings :

(*L.*) 11. one *kāmata* and the other a part of the field named *Lahaithī*. This income should be donated to the temple of *Rāma* in the intercalary month for one or two years;

(*L.*) 12. (and) whatever remains without any special effort should be given to the granary for the (purchase) of corn. (Now follow the particulars regarding) the lands donated to (the temples of) *Unhakadeva* and *Rāma* in different villages. Two orchards : one to the south and one to the east.

(1) This inscription, also known as Unkeśvara Inscription, was first edited by Dr. Y. K. DESAPANDE in the Quarterly of the BISM., Poona, Vol. IX, No. 1, pp. 20-29. It was re-read by the present author and is being partly published here for the first time. DESAPANDE's reading of this inscription being rather elementary, no point will be served by mentioning here the variants from his text.

(2) *Om* denoted by the symbol ॐ.

(3) The symbol representing the vowel *–i–* (*velāṇṭī*) in the syllable *–dhi–* is misplaced in the original through error.

(4) This figure denoting the *Śaka* year has been wrongly read by DESAPANDE as 1211.

(5) This is the title of *Bhāvakadeva* suggesting that he was the *hāthi–sāhāṇī* or chief of the elephant–division of the army of Rāmacandra Yādava. The word appears in *Śiśupālavadha* (No. 355) of BHASKARA (1305 A.D.), but with a different meaning.

(6) The *anusvāra* over the letter *–g–* denoting the nasal element in the vowel *–ī–* is inscribed in the original before the *velāṇṭī* or the symbol for the vowel *–ī–*, and not after. The same error occurs in the syllable *–gī–* of the word *vanavāsaprasaṅgī* in the same line.

(7) *Mātāpura* is modern *Māhūra* and is situated about 24 miles to the west of Unhakadeva (Tāluk Kinvaṭ, Dist. Adilābād). The place is well-known as the seat of God Dattātreya and Goddess Reṇukā. It is also one of the centres of the Mahānubhāva sect.

(8) *Cākulī* is a place-name of doubtful identification.

(9) These seem to be the names of two fields. The practice of naming fields of cultivation is extant even today.

(10) *Kāmata* literally means a work-place. But the word is used in Old Marāṭhī invariably as meaning a 'self-cultivated field'. It occurs as *kāmata* in the *Āmbē* (l. 5) and Pāṭaṇa (l. 5) inscriptions, and as *kāmaṭha* in *Jñāneśvarī* (Ch. XVIII, No. 356).

EXTRACT No. 7.

Śaka 1200] CAKRADHARA IN HIS YOUTH [1278 A.D.

गोसावीं[1] केतुले एक दीस राज्य[2] केलें : पूत जाला : गोसावी सारीचें जूं प्रत्येहि खेळति : जिकति : म्हणौनि हारि स्वीकरिली : बहुत द्रव्य हारविलें : जुआरीं ' म्हणितलें :" जी जी : हारविलें असे तें वेचिजो : दीजो : मग : खेळिजो : मग : गोसावीं ' तेथौनि बीजें केलें : दारवठां जुआरीं म्हणीतलें : जि : जि : गोसावीं आमुचें आधीं देयावें : मग : भीतरीं बीजें करावें : सर्वज्ञें[1] म्हणीतलें : तुमचें दीधलेयावीण : हें[3] आरोगण करीं : तरि गोपाळण्ही आन :

गोसावीं भीतरीं बीजें केलें : कमळाइसातें[4] म्हणीतलें : आपुला अळंकारु आणा : तेहीं म्हणीतलें : कां : एथौनि[3] : जूं : हारविलें : तयातें म्हणीतलें : तुमचें दीधलेयावीण हें : आरोगण : करी : तरि गोपाळण्ही[5] आन : कमळाइसीं म्हणीतलें : आम्ही देओं तरि आम्हांइं तेचि आन : मग : गोसावीं : उपरीयेवरि पहुडु स्वीकरीला : माता मर्दनीया पाठविला : सर्वज्ञें म्हणीतलें : क्षुधा नाहीं : माता उठवावया आली : गोसावी नुठति : मग माता कमळाइसातें पुसों लागली : तेहीं मागील वृत्तांतु सांघीतलें : प्रधान राउळौनि आला : आणि पुसीलें : गोसावीयां आरोगणा ? : राणियां म्हणीतलें : नाहीं : आजि.आझूइं कां नाहीं ? : मग : तेहीं मागील वृत्तांतु सांघीतलें : मग प्रधान गोसावीयापासि आला : गोसावी पहुडले असति : उपंगळिए घेउनि उठविलें : मग पुसीलें : आजि आझूइं आरोगण कां नाहीं : सर्वज्ञें म्हणीतलें : एथौनि जूं हारविलें तयातें म्हणीतलें : तुमचें .दीधलेयावीण हें आरोगण करीं तरि गोपाळण्ही आन : प्रधानें म्हणीतलें : जोडीलें असे तें तुझें नव्हे : प्रधानें वाखारी आणवीलि : जुआरीयांचें द्रव्य पाठवीलें : मग : गोसावीयां आरोगणा जाली :

–*Līḷā–caritra* : *Ekāṅka*, No. 6.

No. 7.

The Master lived the life of a domestic person for some days when a son was born to him. The Master then used to play the game of dice daily with stakes and usually win. So once he chose to be defeated and lost a good amount of money when the gamblers said to him, 'Well! first give us our dues and then only we will let you go.' The *Sarvajña* (i.e., Cakradhara) replied, 'On oath of *Gopāḷa*, I shall not take any food unless I pay you off'. Saying so, he went inside and said to *Kamaḷāisā* (his wife), 'Bring forth your ornaments'. She asked, 'Why?' (He said), 'I (lit., this person) have lost the stakes and have assured the playmates on the oath of *Gopāḷa* that I would not take any food unless they are paid off.' (On this) *Kamaḷāisā* said, 'On the very same oath I will not give you (my ornaments)'. Then

the Master chose to lie down quietly on the first floor when his mother sent the massagist to him. The *Sarvajña*, however, told him that he had no appetite. Then the mother came herself to wake him up, but the Master would not rise. When she inquired with *Kamaḷāisā* (about the situation), the latter told her what had happened. Then the Minister (i.e., the father of Cakradhara) himself came there, saw the Master lying down, and taking him on his lap asked him, 'Why have not you dined as yet to-day?' The Master replied, 'I lost the stakes and have assured the playmates on oath of *Gopāḷa* that I would not take any food unless they are paid off.' On this the Minister said, 'Is it not that all my earnings belong to you only?' (Accordingly), he sent for the cash from the treasury and arranged to pay off the gamblers. Then the Master took his food.

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(1) Cakradhara is referred to generally both as *Gosāvī* and *Sarvajña,* meaning 'master' and 'knower of all' respectively.

(2) '*rājya karaṇē*' is a peculiar Marāṭhī idiom used in the Mahānubhāvic prose to denote the meaning 'to live, or exist'.

(3) Cakradhara always refers to himself in the third person neuter.

(4) Name of the wife of Cakradhara.

(5) Cakradhara hailed originally from Gujrāt and it is linguistically interesting to hear him use a form or two from the Gujrātī language occasionally. Here *Gopāḷaṇhī* is a typical Gujrātī form of the gen. sg. of the masc. noun *Gopāḷa.*

EXTRACT No. 8.

Śaka 1200] CAKRADHARA AS A CATTLE-REARER [1278 A.D.

गांवीं एकीं पाणिपात्रासि[1] बीजें केलें : ब्राह्मणा एकाचेया घरासि : तेणें म्हणितलें : कोण्हाचीं गोरुवें राखा कां : सर्वज्ञें म्हणितलें : यासी कव्हणी राखों नेदी : तेणें म्हणितलें : आम्हीं देउनि : आमुचीं राखा : सर्वज्ञें म्हणितलें : हें राखैल : परि दोहेना, सोडील परि बांधेना : तेणें म्हणितलें : आम्हीं बांधौनि : आम्हीं दोहौनि : मग गोसावीं मानिलें : उदीयांचि तिये गोसावीयासि मोट घालीति : गोसावी गाई सोडीति : राना चारावेया नेति : गोसावी मोटेचें अन्न आरोगण करीति : सुडा धुति :

श्रीमुकुटावरि[2] घालीति : सीळातळावरि बैसति : गाई श्रीमूर्ति[2] अवलोकीत बैसलिया असति : आनंदु रोवतीति : वीळीचां गोसावी गाई घेउनि बीजें करीति : तीया गाईसि बहुत दुध होए : मग : तेणें ब्राह्मणें म्हणीतलें : आपुलियें ब्राह्मणीतें : पै : आजि दुध बहुत जालें : गाई निकेया चारीलिया : यासि न्हावेया लोणीं घालावें : याचीये मोटें दहीं घालावें : यापरि निचाचेयापसि निच अधीक गाईसि दुध होए : मग : तो ब्राह्मणु राखों गेला : गाई कव्हणा राना नेतु असे पा : तवं 'गोसावीयांसि एका सीळातळासि आसन : गाई श्रीमूर्ति आनंदु रोंवतीति देखीलीया : वीळवेन्ही चारु नाहीं : पाणी नाहीं : ऐसें देखौनि थोर विस्मयो जाला : मग : घरीं ब्राह्मणीपुढां सांघों लागला : पै : आमचेया गाई राखते तो साक्षात श्रीकृष्णु[3] : मग : तेथीचें वृतांतु सांघीतलें : तीये दीसीं गाई गांवामध्यें घातलिया: मग बीजें केलें :

–*Līḷā–caritra* : *Ekāṅka*, No. 40.

No. 8.

(Cakradhara) went to a village for alms and consequently to the house of a Brahmin. Said the Brahmin, "Do you rear anybody's cattle?" on which the *Sarvajña* (i.e., Cakradhara) replied, "No one assigns any to me." The Brahmin said, "We will assign (our cattle); rear them". The *Sarvajña* responded, "I will rear, but not milk them; untie but not tie them again." The Brahmin said, "(Well), we will tie, we will milk them". Then the Master (i.e., Cakradhara) agreed. Next morning the villagers gave him a basket (of snack) upon receiving which he untied the cows and took them for grazing. (While they were grazing), the Master ate his snack from the basket, washed the piece of cloth, put it on his head and sat on a stone-slab. The cows were ruminating the bliss of looking at the Master. At dusk he returned (to the village) with the cows who then gave milk profusely. (On seeing this), the Brahmin said to his wife, "The cows have given a large quantity of milk to-day. (Obviously), the fellow

has reared them well. You may (as a reward) give him butter for his bath and include curds in his afternoon snack". Thenceforward the cows began to give more milk day by day. Then (one day), the Brahmin went out to see for himself the field where the Master was taking the cows when he saw him sitting on a stone-slab, the cows ruminating the bliss of looking at him and going without fodder or water till late in the evening. The Brahmin was surprised at this, and coming home, began to say to his wife, "Well! He, who is rearing our cows, is Lord *Kṛṣṇa* incarnate!" And then he narrated to her all that he had seen. That evening *Cakradhara* reached the cattle home and left that place.

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(1) *pāṇi–pātra* literally means drinking out the hands, or hand used as drinking vessel. In the Mahānubhāvic prose, however, the word invariably means 'begging'.

(2) The person and the personal belongings of *Cakradhara* are always referred to with an honorific prefix *śrī–*.

(3) *Cakradhara* is actually taken as an incarnation of Lord *Kṛṣṇa* by the followers of the Mahānubhāva cult.

EXTRACT No. 9.

Śaka 1200] POLITICAL UPHEAVAL IN DEVAGIRI[1] [1278 A.D.

गोसावीयांसि उपहुड : मग गोसावीं सेवतेयासि[2] बीजें केलें : महादेवो पाठक[3] गांवां गेले : गोसावीयांसि नागनाथीं[4] चौकीं आसन : बाइसीं[5] इंद्रभटातें[6] तेल आणूं पाठविलें : गोसावीं बाहिरीं बीजें केलें : दारवंठाचियें उतरिले सोंडियेवरी उभे असति : तंव इंद्रबा तेल घेऊनि आले : सर्वज्ञें म्हणितलें : इंद्रेया, गांवांतु काइ मातु : वार्ता : जी जी : कांहीं नाहीं जी : सर्वज्ञें म्हणितलें : वार्ता कैसी नाहीं : राज्यांतर जालें : रामदेवो[7] रावो राजीं बैसला : आमणदेवो[8] खालीं उतरिला : देवगिरी[9] पालटिली : हा नव्हे लोकु पळतु असे : जा, वार्ता शोधा : तुमचें गांवीं सोइरे असति आणि वार्ता कैसी नेणा : एसणें राज्यांतर जालें : हें नव्हति घायाळें एतें असति : म्हणौनि खाटारे दाखविले : मग ते गेले : तें शोधिलें : मग गोसावियां पुढां सांघितलें :

साच जी : लोकु घरां वेंघौनि पाहत असे : मग गोसावियांसि वसती जाली : ...... पश्चात पाहारीं ...... गोसावीं जोगेश्वरी[10] वीजें केलें :

–Līḷā–caritra : *Pūrvārdha*, part iv, p. 46.

No. 9.

The Master got up (in the morning) and started for *Sevatā*. (After reaching there), *Mahādeva Pāṭhaka* went to the town and the Master sat down in the quadrangle of the temple of *Nāganātha*. *Bāisā* sent *Indrabhaṭa* to fetch oil. The Master then came out and stood on the parapet wall to the north of the threshold (of the temple). Just then *Indrabhaṭa* returned with oil when the *Sarvajña* (i.e., Cakradhara) asked him, 'Indra, what is the news from the town?' on which he replied, "Well, nothing in particular, Sir." The Master, however, again asked him, "(How do you say) that there is no news? There is a change in the principality (or monarchy). King *Rāmadeva* has ascended the throne and *Āmaṇadeva* has been dethroned. *Devagirī* (i.e., the capital of the Yādava Kings) has changed altogether. Do not you see these people running amock? Go and get some news. You have some relatives residing in the place. How is it then that you have no news? Such a drastic change has taken place in the administration (of the state). Can you not see these wounded men coming this side?" Saying so, the Master pointed at the wagons (carrying the wounded). Then *Indrabhaṭa* went (to the town), inquired about what had happened and (returning) narrated it to the Master, saying 'True, Sir! The citizens are watching things by climbing to their house-tops." The Master then stayed on there (for the day) and early next morning left for *Jogeśvarī*.

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(1) The incident described in this Memoir took place in the year 1271 A.D. when Rāmacandra Yādava ascended the throne of Devagirī.

(2) *Sevatā* (a place-name) is on the northern bank of the river Godāvarī in the district of Auraṅgābād. The name appears

as Samatīrthaka in the Paiṭhaṇa plates of 794 A.D. (vide, Ep. Ind., Vol. III, p. 103 ff.).

(3) One of the followers of Cakradhara.

(4) The temple of Nāganātha in Sevatā.

(5) One of the most devoted lady-disciples of Cakradhara, belonging originally to Paiṭhaṇa.

(6) Another devotee of Cakradhara.

(7) Rāmacandra Yādava who ascended the throne of Devagirī in 1271 A.D.

(8) The immediate successor of Mahādeva Yādava the sovereign power from whose hands was soon wrested by the rightful heir Rāmacandradeva, the son of Kṛṣṇadeva.

(9) The capital of the Yādava kings and Daulatābād of today.

(10) Name of a village to the north-east of Sevatā in the Auraṅgābād district.

EXTRACT No. 10.

Śaka 1202] ETHICS OF CAKRADHARA [1280 A.D.

1. आचरे तेयाचा धर्मु ।
2. नीरस निराश निराश्रय होऊनि असावें ।
3. मसनींचें लांकुड तेंहि वरि एका उपेगा जाए, परि आपण कव्हणाचेया उपेगा न वचावें ।
4. तुमचेनि मुंगी रांड न होआवी ।
5. तुम्हां पडिलेयां धुळी न लगावी ।
6. एथौनि तुम्हीं ऐसें होआवें कीं हा जनु तुमतें डोइये डोइये मारील परि तुम्हीं डोईचि वोडवावी कीं ।
7. तुम्हां मारिता पूजिता समानचि होआवा कीं गा ।
8. मुक्तीची चाड तेणें मुंगियें वीरुं न चिंतावें ।
9. मुक्तीची चाड आणि तेवीचि खुंटदावें[1] सांभाळणें ।
10. आपण कव्हणा आधीन होआवें नाहीं । आपणेया आधीन कव्हणातें करावें नाहीं ।
11. जीवें परमेश्वराधीन होआवें । जन्मजीवित परमेश्वरा :देयावें ।
12. ऐसा आसे वटो वटो करीतु आपुले चाऱ्ही दीस कडे घाली । मग एकु दीसु 'नव्हे रे' भणौनि जाओं लागे ।
13. जीतेनि मृताचां धर्मीं वर्तावें ।

14. धड तुटलेयांहि जीवें परमेश्वरातें न सोडावें ।
15. हाडांची रांगवळी[2] करावी । सुखसाधनें देवो न पविजे ।

–Sūtrapāṭha : Ācāra.

No. 10.

1. (Only) he, who practises the principles of religion, knows it.

2. One should be devoid of any interest, desire or attachment.

3. Even a log of wood in the crematory may go to somebody's use; but one should be of use to none.

4. Even an ant should not feel the pangs of widowhood on your account.

5. If you happen to fall on the ground, even the dust particles should not adhere to your body.

6. Henceforth, you should behave in such manner that even if people strike repeatedly on your head, you should offer it (for being struck).

7. Both, one who strikes and one who worships, should be equal with you.

8. One who aspires for emancipation should harbour enmity not even towards an ant.

9. Aspiring for emancipation and caring for the worldly ties (cannot go together).

10. We should be attached to none, (and) none should be attached to us.

11. One (lit., the *Jīva*) should be attached only to God. The whole life should be dedicated to God.

12. One wastes the short span of life in labouring fruitlessly, and finally, on one day, passes away saying 'It's all vain!'

13. The living one should behave in the way of the dead.

14. One (lit., the *Jīva*) should not leave God even at the sacrifice of one's head.

15. One should reduce one's bones to their very skeleton form. (For), God cannot be attained through means of happiness.

(1) The term *khunṭa–dāvẽ* literally means 'stump and tie-rope' and is a usage in Marāṭhī suggesting the life of an agriculturist. Here it is used in the rhetorical sense and means 'worldly ties'.

(2) *rāṅgavaḷī* (NM. *rāṅgoḷī*) is powdered soft stone and is used in drawing lines and figures on the floor before an idol by means of a special appliance consisting of either a perforated roller or metal stencil cut out to the required pattern. Here the term is used rhetorically suggesting that just as a cut-out stencil gives us the required figure in no time, so also an aspirant for spiritual life should starve his or her body to such an extent that if it falls flat on the ground it should imprint itself on the dust below.

EXTRACT No. 11.

Śaka 1202] PARABLE OF AN ELEPHANT [1280 A.D.

सूत्र : जो जें होऔनि असे तो तेंचि बोले ॥१॥ अनंतशक्ती परमेश्वर सकाळांसही विषयव्यवस्था करीति ॥२॥

दृष्टांत[1] : गांवां हस्ती आला : तेथ जात्यंध हस्ती पाहों गेले : एकें पावो देखिला : एकें सोंड देखिली : एकें कानु देखिला : एके पाठी देखिली : एकें पोट देखिलें : एकें पूंस देखिलें : मग एकमेकां संवादिती : आरे, तुवां हस्ती देखिला : पावो देखिला तो म्हणे हस्ती खांबासारीखा : सोंड देखिली तो म्हणे मुसळासारीखा : कानु देखिला तो म्हणे हस्ती सुपासारीखा : पाठि देखिली तो म्हणे हस्ती भींतीसारीखा : पोट देखिलें तो म्हणे हस्ती कोथळेयासारीखा : पुंस देखिलें तो म्हणे हस्ती खरांटेयासारीखा : ऐसें एकमेकां उरोधीति : तयांमध्यें डोळसु असे तो म्हणे हा हस्तीचा एकु एकु अवएवु होए : परि हस्ती नव्हे : ऐसां अवएवीं युक्त तो हस्ती ॥

दार्ष्टान्तिक : तैसें जयासि जे शक्ति[2] प्रकाशली असे तो तीए शक्तीतें परमेश्वरु म्हणे : ज्ञानिया असे तो म्हणे हे ईश्वराची एकिएकि शक्ति होए : परि परमेश्वरु नव्हे : ऐसा शक्तीयुक्त तो परमेश्वरु ॥

–*Dṛṣṭāntapāṭha*, No. 43.

No. 11.

DICTUM : One speaks according to one's state of being. God with infinite powers, (however), contains and controls all such (powers).

PARABLE : (Once) an elephant came to the town. Those who were born blind went to see the elephant. One (of them) felt its leg. One felt the trunk. One felt the ear. One felt the back. One felt the belly. One felt the tail. Then they began to discuss between themselves. (Says one to the other) : "Eh, have you seen the elephant?" The one who had felt its leg said that the elephant was like a pillar. The one who had felt the trunk said that it was like a wooden pestle. The one who had felt the ear said that the elephant was like a winnowing pan. The one who had seen the back said that it was like a wall. The one who had seen the belly said that it was like a large sack. The one who had seen its tail said that the elephant was like a broom. Thus they were refuting each other ('s views). One of them was with sight. He said, "(What you describe) are the different limbs of the elephant, and not the elephant itself. These limbs go to constitute the elephant."

INFERENCE : Similarly, one possessing a particular power calls that power as God. The knower, (however), says that these are the different powers (or attributes) of God, but not God himself. (For), God is constituted of such powers.

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(1) The term *dṛṣṭānta* literally means the 'end or aim of what is seen' and is generally used to denote an example, parable or allegory. It is defined as follows by some of the later Mahānubhāva scholars :

i. येन दृष्टं प्रमेयान्तरस्तं दृष्टान्तं प्रचक्षते ।

(–ANERAJA in *Lakṣaṇaratnākara*, 14th century).

ii. तरि दृष्टांत म्हणिजे काइ पा। ना। दृष्टाचां अंतीं अदृष्ट बुझाविलें म्हणौनि दृष्टांत बोलिजे।

(–VISVANATHA in *Dṛṣṭāntasthaḷa*, 17th century).

iii. दृष्टादृष्ट निरूपूनि तत्सादृश्यें दृष्टादृष्ट बुझाविजे त्यें दृष्टान्तसूत्र.

(2) It is doubtful whether by the word *śakti* the author means 'power' or 'attribute'. But it is only the powers of God that can be imbibed by a devotee. His attributes can only be experienced.

EXTRACT No. 12.

Śaka 1207] DAILY ROUTINE OF CAKRADHARA [1285 A.D.

पस्यातपाहारीं सर्वज्ञा[1] उपहुड होए। ईखीति खाकरिती। नागांबे[2] सुजगरे होति। साउमीं एति। श्रीचरणा[3] लागति। श्रीचरणीं[3] उपानौ ओळगविति। नागांबा पुढें जाति। कवाडाचिया खिळी फेडिती। कवाड उघडिती। चक्रधर बीजें करिती।

तंव अरुणोदयो होए। आधिलीं दीसीं भटोबासीं[4] सीलिका दोनी आणूनि ठेविलिया असति। आंबियाचिया, जांबुळीचिया, कदाचीत बोरीचिया। तिया दोन्ही चक्रधरांचां करीं ओळगविती। चक्रधर एकी जानुवरी ठेविती। एकीं दंतधावन करिती। दंतधावन करूं सरे ते परित्यजिती। दुसरी घेति। डावीये श्रीकरीचेया[3] आंगुठेयाचेनि नखें चिरूनि दोनी फोडी करिती। एकी आंगुळियांमध्यें धरिती। एकी धनुषाकार वळिती। तिया जिह्वामळ आकर्खिती ...। बाइसे पालमांडें उस्नोदकाची तांबतौली आणिती। मग चक्रधरा गुळळा होए। श्रीमुख[3] प्रक्षालन होए।......।

चक्रधर राजमढा[5]· बीजें करिती। समस्त भक्तजन भीतभीत चक्रधरांपासि एति। चक्रधर पुसति: "काइ गा, धर्मवार्ता करीत होतेति?" भक्तजन खालौतिया माना घालौनि भुइसीं रेघा काढिती[6]। चक्रधर म्हणति: "मरा मरा पोरें हो, तुम्हांपसि ढोरें चांगें। जेंचि चरति तेंचि रोंवतीति।...। अन्य वार्तेसि निद्रा चांग। वर निद्रा कीजे परि अन्यवार्ता न कीजे। सुख श्रय शृंघारु यें तिन्हीं नाहीं ते काइ गा गोष्टी। तें अरण्यरुदन कीं।" ऐसें निरूपण होए।

–*Pūjāvasara.*

No. 12.

1. The *Sarvajña* (or the knower of all) would wake up early in the morning. He would then cough a little which would make *Nāgāmbā* wake up. She would then approach *Cakradhara,* touch his feet and put the shoes on

them. *Nāgāmbā* would then go ahead, open the latch of the door through which *Cakradhara* would go out.

2. (Soon), it would be day-break. On the earlier day, *Bhaṭobāsa* used to bring and keep ready two small sticks, sticks of either the mango tree, or Jambolan tree or Jujube (*Borī*) tree. He would now put those two sticks into the hands of *Cakradhara* who would place one on his thigh and brush his teeth with the other. When brushing of the teeth was over, he would throw it away, take up the second one and divide it into two slices with the thumb-nail of his left hand. One he would hold in the fingures and with the other, bending it like a bow, he would draw out the coating on his tongue. *Bāisā* would then bring forth a basin and a copper-vessel containing hot water (with which) *Cakradhara* would gargle and wash his face.

3. *Cakradhara* would then go to the *Rāja-maḍha*, or the main temple, where all his disciples would gather round him in a rather shy manner. *Cakradhara* would then ask them, "Well! (I suppose) you were discussing some principles of Religion." (On this), the disciples, with their heads bent down in shame, would (do the meaningless act of) drawing lines on the ground. Then *Cakradhara* would say to them, "To hell with you! Even the cattle are better than you. (For), what they graze, the same they ruminate. It is better to sleep rather than talk non-religious matters. How can that be a talk when all three, namely, bliss, welfare and love are absent from it? (In fact), it is nothing but a cry in the wilderness." Thus would he sermonize.

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(1) Cakradhara (referred to as *sarvajña*, or the knower of all).

(2) Nāgāmbikā, popularly known as Bāisā, was a prominent lady-disciple of Cakradhara.

(3) Here also the personal belongings of Cakradhara are mentioned with an honorific prefix *Śrī.*; e.g., *Śrīcaraṇa*, *Śrīkara*, *Śrīmukha*, and etc.

(4) Nāgadevācārya, known as Bhaṭobāsa, was the leading disciple of Cakradhara and led the cult after the demise of the latter.

(5) *Rājamaḍha* is the main temple of worship of the Mahānubhāva cult at Ridhapūra, Dist. Amarāvatī.

(6) This is a peculiar Marāṭhī idiom, based on observation, and indicates the shameful or repentant attitude of the doer of an ignoble act.

EXTRACT No. 13.

Śaka 1210] BRINGING LIFE INTO A DEAD CHILD [1288 A.D.

एकाचें लेंकरुं गोसावी[1] खेळवीति : तें सरलें : तें नेउनि वाजेस्वरा[2] इसान्य कोणीं पांनदीं पुरीलें : तवं गोसावीं तयाचेया घरासि बीजें केलें : तवं गोसावीयातें देखिलें : आणि रडों लागलीं : मग तिहीं म्हणीतलें : "राउळो[3], जीया लेंकुरवातें तुम्ही क्षेळवा : तें आजि सरलें : " म्हणौनि अवघीं रडों लागलीं : आणि राउळांसि अनुकंपा उपनली : मग गोसावीं म्हणीतलें : "आवो मेला जाये[4] : आंणि आंणी नां म्हणे : " तेहीं म्हणीतलें : "आतां काइ आणींन राउळो ? " आवो मेली जाये[4] : आंणि आंणी आंणी नां म्हणे : " तिहीं म्हणीतलें : "आतां काइ आंणीन राउळो ?" "आवो मेली जाये : आंणांवें म्हणे : आवो आंणांवेंचि म्हणे : " म्हणौनि दुडुदुडु-करि धांव घेतली : तेथ बीजें केलें : दगड फेडीले : उकरीलें : मग काढिलें : झाडीलें : पुसीलें : आनंदभरीत वास पांहों लागले : मग उपंगळीए घेउनि आले : तेहीं देखीलें : आंणि कवाड घातलें : "नेया नेया राउळो सव परतें नेया : " तवं तयांचा सेजारीं म्हातारी एकि होती : तीचीए उपंगळीए नेउनि घातलें : तीया म्हणीतलें : "राउळो, मीं काइ करींन : मी सतानीक बाइल : " मग गोसावीं तीची चुची तयाचां तोंडीं घातली : आणि त्र्हाटीत पान्हावो आला : तें चुटचुटां पेवों लागलें : तवं तीहीं कवाड उघडीलें : पाहाति तवं तैसें देखीलें : तवं गोसावीं बीजें केलें : तीयें मागों लागलीं : म्हातारीया म्हणीतलें : "तुम्हांसि देत होते तेह्वळि कां नेघांचि ? मां आतां मीं कां देईंन ? " तैसीचि महाजनांपासि[5] न्यावो सांघावेया निगाली : महाजनीं म्हणीतलें : "राउळीं इसि दीधलें तें लेंकरुं इचेंचि : तुम्हां लोभ करूं लाभे परि लेंकरुं न लभे : "

–*Govindaprabhu-caritra*, No. 8.

No. 13.

The Master (i.e., Govindaprabhu) used to fondle a child of a certain person. It expired and was buried near the by-path to the north-east corner of (the temple of) *Vājeśvara*. Just then the Master happened to go to that house. On seeing him, they (i.e., the members of the family) began to cry saying, "Oh, Master, the child that you used to fondle expired to-day." Seeing them cry, *Rāuḷa* (i.e., Govindaprabhu) was moved and he said, "To hell with you! Bring, bring it here!" (The father of the child) replied, "What can I bring now?" Still the Master continued saying, "To hell with you! Bring, bring it here." Saying so he went running to the (burial) place, removed the stones, dug the earth, took out (the dead child), cleaned it and started looking at it full of bliss. He then carried it on his shoulder (to their house). On seeing him, they closed the door saying, "Take it back, oh *Rāuḷa*. Take the dead body back (to the cemetery)." An old woman was living next door. The Master took the child to her and placed it in her hands. Said she, "What can I do with it? I am an old hag!" The Master then put the nipple of her breast into the mouth of the child and milk rushed from it which the child began to suck intently. When they opened the door and saw things for themselves, the Master left the place. They now began claiming the child, but the old woman said, "Why did you refuse it when the Master was offering it to you? Why should I part with it now?" So all of them went to the village-chiefs for justice. The Chiefs said, "*Rāuḷa* has handed over the child to this old lady. So, now it belongs to her. You can love the child, but not have it."

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(1) Govindaprabhu referred to as *gosāvī*.

(2) A temple within the area of Ridhpura, no more in existence.

(3) *Rāuḷa* (Sk. *rāja-kula*) literally means 'royal family'. In OM., the word generally means 'royal palace' or 'main temple' and usually denotes the temple of Śrī Viṭṭhala in Paṇḍharapūra. Here and in the Mahānubhāvic literature generally, however, the

term is used as metronymic for Govindaprabhu probably because he was taken as an incarnation of Lord Kṛṣṇa.

(4) An abusive phrase, meaning literally 'Oh, you are but a corpse', commonly found in the mouth of Govindaprabhu.

(5) *Mahājana* is a social institution of the past consisting of one or more persons who are supposed to be the leading men of the town or village and whose duty is primarily to settle the disputes between the citizens.

EXTRACT No. 14.

Saka 1210] FUNERAL OF GOVINDAPRABHU [1288 A.D.

सावळापुरीं गोसांवीयाची लेंकि[1] होती : ते पाणिया गेली होती : तेथ पाणिवठां आइकीलें : जें गोसांवीं नीजधामां बीजें केलें[2] : आणि पाणिवठां घागरि ठेविली : ते रीधौरेयासि[3] आली : ते दुखेंकरूनि डोळां काइ देखे नां : आवघी वाट बापाकारणें रडीजे : तैसी रडत आली : तवं श्रीमूर्तिसि[4] सर्वांगीं चंदन वोळगवीलें : फुलें वोळगवीलीं : तांबोळ ठेंचौनि श्रीमुखीं घातलें,: नवा वोलि साउला श्रीमूर्तिवरि वोळगवीला पांगुरवीला : मग कीडडीएवरि सयन केलें : मग भट[5] म्हाइंभट लक्ष्मींद्रभट चौथा कोणु तें नेणिजे : ऐसी कीडडी घेउनि गेले : चीचेतळीं पुर्वीलीं पालवीं उतरीली : नीक्षेपु खाणत होते : तवं पैलाकडौनि गोसांवियांची लेंकि आली : कीडडी देखीली : आणि धडकरि आंग टाकिलें : ते मुर्छना आली : तवं भट म्हाइंभट धावत आले : तेंही साउधी केली : मग हालळवील्हळीं रडों लागली : श्रीमूर्तिवरि पडे : "माझें माहेर[6] गेलें : " म्हणौनि आळापआळापीं रडों लागली : ऐसें तिचें दुख देखौनि भट म्हाइंभट हृदयस्फुट जाले : आवघेया भक्तां थोर दुख जालें : भटीं म्हाइंभटीं म्हणीतलें : "हे साचोकारी गोसांवियांची लेंकी होए : आंमतें लाळिलें : ताळिलें : ईस्वरु ऐसा प्रतीति : आम्हांसि एवढें दुख नांहीं : " मग नीक्षेपु खाणीतला : भटीं हातुभरि सुपवती कापिली : ते खालि घातली : वरि श्रीमूर्ति पहुडवीली : मग वोलि साउला पांगुरवीला : ऐसा नीक्षेपु केला : मग भट म्हाइंभट मुक्ष करूनि

आवघे भक्त मढासि निगाले : भट म्हाइंभट गोसावियांचे लेकीतें नेत होते : परि ते न वचेचि : चीर चोळी देत होते : परि ते नेघेचि : " आतां कांइ घेईन : काइ माझें माहेर आहे ? "

–*Govindaprabhu-caritra*, No. 323.

No. 14.

An (adopted) daughter of the Master was staying at *Sāvaḷāpūra*. (One day) when she had gone to the watering place to fetch water, she heard about the death of the Master, and leaving her pitcher there, she came straight to *Ridhapūra*. She was so much afflicted with sorrow that she could not see anything with her eyes. The whole way she came weeping, as one should weep for one's father. The body of the Master was then anointed all over with sandal-wood paste and decorated with flowers. A beaten roll of betel leaves was put into his mouth and the body was covered with silk cloth. He was then laid down prostrate on the bier and the bier carried by *Bhaṭa* (i.e., Nāgadeva), *Mhāibhaṭa*, *Lakṣmīndrabhaṭa* and some unknown fourth person. They placed the bier on the ground underneath the eastern branch of the tamarind tree and were digging a pit when the (adopted) daughter of the Master came from the thither side. Upon seeing the bier she at once threw herself to the ground and fainted. Immediately *Bhaṭa* and *Mhāibhaṭa* came running and brought her to senses. Then she began to cry vehemently, throwing herself on the body of the Master and saying, "I have lost my refuge", started wailing. Seeing her afflicted, *Bhaṭa* and *Mhāibhaṭa* had a heart-break, and all devotees were extremely pained. *Bhaṭa* and *Mhāibhaṭa* even said, "Verily she is the true daughter of the Master. He fondled and took care of us; (in fact) he was the very God to us! But we are not so much afflicted with sorrow (as she is)!" Then a pit was dug, and cutting an arm-long piece from a mattress, *Bhaṭa* placed it at the bottom (of the pit). The body of the Master was laid over it and covered with silk cloth. Thus finishing the burial, all de-

votees headed by *Bhaṭa* and *Mhāibhaṭa* started for the anchorage. *Bhaṭa* and *Mhāibhaṭa* wanted to take the (adopted) daughter of the Master with them, but she would not go. They offered her clothing (lit., a garment and a blouse), but she would not accept it, saying, "How can I take it now? This is no more a refuge (lit., maternal home) to me!"

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(1) Govindaprabhu was a bachelor throughout his life and naturally had no issue. The *lẽkī* or daughter referred to here was obviously an adopted one.

(2) The term *nija–dhāma*, literally meaning 'one's own abode', has suffered pejoration in Marāṭhī and generally implies death.

(3) *Ridhaurẽ* is a further corruption of the place-name *Ridhapūra*.

(4) As in the case of Cakradhara, the personal belongings of Govindaprabhu also are referred to with an honorific prefix *Śrī*.

(5) Nāgadeva or Nāgadevācārya, better known as Bhaṭobāsa.

(6) *māhera* literally means 'the maternal abode' of a married woman. Figuratively it implies a refuge or resting place.

EXTRACT No. 15.

HISTORY OF THE COMPOSITION OF RUKMINI-SVAYAMVARA[1]

Śaka 1230] [1308 A.D.

नरेंद्रु कवि : साल कवि : नृसिह कवि : हे तिघे भाउ : नृसिह कविन 'नलोपाख्यान' केलें : सालकविन 'रामायण' केलें : तें आपुलालें रामदेवरायापुढां[2] म्हणितलें : तेथ नरेंद्रकवि बैसले होते : तयांसि भटोबासांपासौनि श्रवण[3] होतें : अवघें आइकौनि म्हणितलें : "यैसा द्वारकेचा रामहाटु[4] वर्णितेति तरि तुमचेया पापा पुरश्चरण होतें" : यैसें रायादेखतां निर्भषिलें : तवं तेहीं म्हणितलें : "तुम्ही एक कवीत्व करा : मां तुमची युक्ति पाहों" : मग नरेंद्रबासीं तेणें सळें अठरा सतें 'रुक्मिणीसैंवर' ग्रंथु केला : करूनि तयांदेखतां रायापुढां म्हणितला : वाचितां ये वोवीपासि आले :

देवाचेया दादुलेपनाचा उबारा : न साहावेचि साताहीं सागरां :
भेण वोसरोनि राजभरा : दीधली द्वारावती :

यावरि रायें म्हणितलें : "या ग्रंथाचा अभंगु[5] मज देयावा :

म्ही जेतुकीया वोवीया[6] तेतुके सोनटके[7] आणि चौथरीया आसु[8] वोवाळणि घालीन ": नरेंद्रबासीं म्हणितलें":"ना राजेहो, आमचेया कवीकुळा बोल्‌ु लागैल" : मग तयांचें गर्व हरलें : रायासी थोर चमत्कारु जाला: मग तें 'रुक्मिणीसैंवर' नरेंद्र कवि भटोबासांपासि घेउनि आले : भटोबासांसि भेटि जाली : तैसीचि तेहीं भीक्षा[9] केली : मग तैंहूनि रुक्मिणीसैंवर ग्रंथ्‌ु मार्गासि आला :

–*Smṛtisthaḷa*, No. 113.

No. 15.

Poet NARENDRA, poet SALA and poet NRSIMHA were three brothers. (Of these), poet NRSIMHA had composed *Nalopākhyāna* (or the story of Nala), and poet SALA had composed *Rāmāyaṇa*. They recited their poems before King *Rāmadeva* (Yādava). Poet NARENDRA was sitting there. He was already initiated by *Bhaṭobāsa*. After hearing the recitations, he said (to his brothers), "If you describe the temple of *Dvārakā* in a similar fashion, you would be freed of your sins!" In these words he rebuked them in the presence of the King. On this, they said to him, "Why do not you compose some poetry? Let us see your skill!" Seeing his honour at stake, NARENDRABASA immediately set himself to work and composed eighteen hundred verses of *Rukmiṇī-svayaṁvara* and recited them before the King in the presence of his brothers. While reciting, he came to the following *ovī* (or verse), meaning:

> "The seven seas could not stand the heat of the valour of God (*Kṛṣṇa*) and, being afraid, accepted retreat and gave *Dvārāvatī* to Him as a tribute." (No. 312).

On this the King said, "Assign the authorship of this literary work to me, and I will give you, as a gift, as many gold coins and *āsūs* as the number of verses it contains." NARENDRABASA, however, replied, "No, my Lord! It will make the race of poets liable to reproof." At this his brothers felt mortified and the King was greatly surprised. The poet NARENDRA then came to *Bhaṭobāsa* with his

Rukmiṇī-svayaṁvara and was straight conducted into the fold of his cult (i.e., the Mahānubhāva cult). Since then, the poem *Rukmiṇī-svayaṁvara* came to be recognised as a sectarian one.

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(1) For further information about NARENDRA and his poem *Rukmiṇī-svayaṁvara*, see Note to Ex. XXVI.

(2) Rāmacandradeva Yādava, the ruling Prince of Devagirī.

(3) *śravaṇa* is primary initiation, while (9) *bhīkṣā* is the final acceptance of an aspirant into the fold of the Cult.

(4) Dvārakā was the capital of Lord Kṛṣṇa who is the Supreme Being of the Mahānubhāva philosophy. Naturally, NARENDRA, who was initiated by Bhaṭobāsa into the teachings of the Mahānubhāva cult, prefers composition on the life-story of Lord Kṛṣṇa rather than of Rāma and Nala who were the themes of the poems composed by his brothers.

(5) *Abhaṅga* is the name of a particular metrical form. Here, however, it means the 'authorship' of a literary work, a connotation arrived at on account of the practice of mentioning the name of the poet in the last line of the *abhaṅga* composed by him.

(6) *Vovī*, or *ovī*, is another metrical form of four feet.

(7) and (8) *Sonaṭakā* and *cautharī āsū* are two gold coins of the Yādava-period.

EXTRACT No. 16.

Śaka 1230] COMPOSITION OF LILĀ-CARITRA [1308 A.D.

म्हाइंभट अटनवीशेषें खेइभटांचेया गांवा गेले : तेथ तयांसि भेटि जाली : म्हाइंभटां हेतु : जें गोसावियांचीया लीळा शोधावीया : तवं खेइभट कृषी करावेया जाति : तयांसरीसे म्हाइंभटही जाति : खेइभट कृषीकर्म करीति : आणि म्हाइंभट तयां मागां मागां गोसावियांचीया लीळा पुसति : खेइभट सांघति : तिया म्हाइंभट नमस्करूनि घेति : मग भिक्षा करूनि जेवीति : तयांचें कांहीं नेघेति : एकु दीसीं म्हाइंभटीं म्हणितलें : "खेइभटो, तुम्हांपासि प्रसादाचि रोटी[1] असे ते धूनि पाणि पाजा" : तवं तेहीं म्हणितलें : "आमचें कांहीं घेयाल तरि पाजूनि" : मग (म्हाइंभटीं) म्हणितलें : "घेइन" : मग तीं प्रसादाचि रोटी धूनि म्हाइंभटां उदक पाजीलें मग म्हाइभटीं तयांचें कांहीं अंगीकरीलें : मग निगाले : भटोबासांपासि आले :

मग म्हाइंभटीं भटोबासांपुढां अवघें सांघीतलें : गोसावीयांचीया लीळा शोधूनि आणिलीया : तिया संवादिलीया : होये तें भटोबास मानिति : नव्हे तेथ म्हणति : "हे श्रीमुखींचे शब्द नव्हेति : हे होति" : मग म्हाइंभटांतें म्हणितलें : "उपाध्याचिये[2] अनुभवीचिया तिया उपाध्यांतें पुसावीया : नाथोच्चिये[3] अनुभवीचीया तिया नाथोतें पुसावीया : साधांचीये[4] अनुभवीचीया तिया साधांतें पुसावीया" : यैसीयाचिपरी जयाचीये अनुभवीचीया तिया तयातेंचि पुसावीया" : यैसें भटोबासीं म्हाइंभटातें विहीलें : मग म्हाइंभटबासीं तैसेंचि करूनि मागीलाचिपरी भटोबासीं संवादिलीया : मग उत्तरार्ध–पूर्वार्ध दोनि विभाग केले :

एक वेळ म्हाइंभट लीळा शोधीत प्रतिष्ठानासि[5] गेले : सारंगपंडीतांसि[6] भेटले : तेहीं अभ्यागता प्रार्थूं आदरीलें : तवं म्हाइंभटीं म्हणितलें : "आधीं मज गोसावियांची लीळा सांघा : मग घेइन" तीं आधीं गोसावियांची लीळा सांघितली : तवं उमाइसीं[7] क्षीरप्राधान्य अवघें निफजवीलें : म्हाइंभटांसि ताट केलें : अनुज्ञासमै म्हाइंभटीं म्हणितलें : "गोसावियांचेया प्रसादाचा लाडु घालाल तरि जेवीन" : मग उमाइसीं प्रसादाचा लाडु[1] चूर करूनि क्षीरीवरि घातला : मग म्हाइंभटीं लाडुवाचिया सेवा वेचूं वेचूं खादलीया : वरिल क्षीर घांस दोनि जेवीले : आणि वमनाचेनी मीसें उठीले : भीक्षा करूनि गंगेसि जेवीले : मग भटोबासांसि भेटावेयासि आले : अवघें सांघितलें : मग भटोबासीं म्हणितलें : "आहा म्हाइंभटो : अनुचीत केलें :"

–*Smṛtisthaḷa*, Nos. 140-142.

No. 16.

Roaming, *Mhāibhaṭa* went to the village of *Kheibhaṭa* and met him there with the intention of collecting some memoirs of the Master (i.e., Cakradhara) from him. *Kheibhaṭa* was then going to his field and *Mhāibhaṭa* also went with him. As *Kheibhaṭa* was ploughing the field, *Mhāibhaṭa* was following him throughout asking all the

while for more memoirs of the Master which he was narrating. *Mhāibhaṭa* would receive them with obeisance, then collect alms and dine, accepting nothing whatsoever from *Kheibhaṭa.* One day he said to *Kheibhaṭa,* "You possess the bread bearing the blessing of our Master. Please give me its washing for drinking." On this *Kheibhaṭa* said, "I will give it provided you accept something from me." When *Mhāibhaṭa* said, "Well, I will," he brought forth the bread and gave him its washing. *Mhāibhaṭa* then partook something of him and leaving the place came to *Bhaṭobāsa.*

He then told everything before *Bhaṭobāsa* and narrated to him the memoirs of the Master that he had secured. *Bhaṭobāsa* said 'yes' to facts and rejected those which were not such saying, "These are the words from the mouth of the Master, and not these." Then he said to *Mhāibhaṭa,* "The memoirs pertaing to *Upādhyā* should be got verified from him, those pertaining to *Nātho* from him, and those about *Sādhe* from her." Thus he instructed that memoirs pertaining to different individuals should be got verified from those particular persons. *Mhāibhaṭa* did accordingly and renarrated the memoirs before *Bhaṭobāsa.* He then divided them into two parts, the former and the latter.

Once *Mhāibhaṭa* went to *Pratiṣṭhāna* in search of memoirs and met *Śāraṅga-paṇḍita* who offered him hospitality. At this *Mhāibhaṭa* said, "First tell me some memoirs of the Master and only then I will accept (your hospitality)." So, *Śāraṅga-paṇḍita* first narrated to him some memoirs. By that time, *Umāisā* (his wife) had already prepared a full meal with the main dish of thickened milk and laid the cover for *Mhāibhaṭa.* At the very start *Mhāibhaṭa* said, "I will partake of the food provided you serve me with the sweet-meat ball bearing the blessing of the Master". *Umāisā* then served the powdered sweet-meat ball on the thickened milk which *Mhāibhaṭa* ate with great relish. After a couple of morsels, however, he left the dish feigning vomition and collecting alms dined on

the bank of the *Gaṅgā* (i.e., the river *Godāvarī*). Afterwards he came to see *Bhaṭobāsa* and told him everything upon which the latter said, "Oh, *Mhāibhaṭa*! you have acted unwisely."

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(1) The disciples of Cakradhara held in great reverence the objects that had come into his personal contact. The *roṭī*, or bread and *lāḍu*, or sweet-meat ball, of *prasāda* imply, therefore, that they were the objects blessed by him.

(2) Jāno Upādhye belonged to Rāvasagāva and was initiated by Bhaṭobāsa.

(3) Nāthobā was a disciple of Cakradhara and used to be in daily attendance upon him.

(4) Sādhe, or Elhāisā, was a lady-disciple of Cakradhara and belonged to Cāraṭhāṇē in Varhāḍa.

(5) Pratiṣṭhāna, or Paiṭhaṇa, was for many years in the past an important seat of learning. Ekanātha, the great saint-poet, belonged to this place.

(6) Śāraṅga-paṇḍita, popularly known as Pāṇḍe, was a devotee of Cakradhara and yet he never asked him for initiation. It seems from works like *Līḷā-caritra* that his devotion for Cakradhara was only superficial and that he was really given to worldly pleasures. That is why Mhāibhaṭa was rather reluctant to partake his food.

(7) Umāisā, the wife of Śāraṅga-paṇḍita, was unlike her husband and sincerely devoted to Cakradhara.

EXTRACT No. 17.

Śaka 1230] PASSING AWAY OF BHAṬOBĀSA [1308 A.D.

एकु दीसु भटोबासीं म्हणितलें : "आजि मज गोसावियांचा[1] हाकारा येईल गा :" तंव अवघे गजबजिले। कोण्ही कांहीं निरवणुकेचें पुसे। भटोबासीं म्हणितलें : "हें ऐसें मज पुसों नको। कांहीं मज निर्वचन–महावाक्य–उधरणीचें[2] पुसा।" मग पंडित[3] पुसति। भटोबास निरूपिती। मग केतुलेनि काळें म्हणितलें : "पंडिता, आतां पुसों नका। आतां अति सम्येक वर्तत असे। आतां तुम्हां पांचास्या[4] गुरुकुळातें हात जोडूनि म्हणत असे : गोसांवियाचा व्यापारु चालवितां कोण्हा माझें वेकास गेलें असेल

तरि तुम्हीं समस्तीं क्षेमा करावी"। ऐसें म्हणौनि जये केलें। मग भटोबासीं म्हणितलें: "आतां कोण्ही बोलों नको। रडों नको। अवसान जालेयां पाहार दों हात लावों नको। आतां मी श्रीचक्रधरां बाइसांचेया[5] देवातें आठवितां।" ऐसें म्हणौनि निजैले आणि निगाले।

–*Smṛtisthaḷa*, No. 259.

No. 17.

One day, *Bhaṭobāsa* said, "Today I will get a call from the Master". (On hearing this), all became uneasy. Some began questioning him about their future care-taking, (when) *Bhaṭobāsa* said, "Do not ask me any such things. Ask me something about (some philosophical problem like) *Nirvacana*, or *Mahāvākya* or *Udharaṇa*." Then after some time he said, "*Paṇḍita*, do not ask (me) anything now. (For) now the end is very near. Now, praying the whole company of you disciples, headed by the Five Masters, I say (to you), "If while executing the order of the Master I have hurt anybody, you all should pardon me." Saying this, he proclaimed 'Victory' (to the Master). Then *Bhaṭobāsa* said, "Now, no one should speak; no one should cry. After my death no one should touch me for a couple of *praharas* (i.e., about six hours). Now I remember *Śrī Cakradhara*, the God of *Bāisā*." Saying so, he slept and passed away.

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(1) Here *Gosāvī* means Cakradhara.

(2) *Nirvacana*, *Mahāvākya* and *Uddharaṇa* are the themes of three chapters from the *Sūtrapāṭha* (Ch. 7, 6 and 8 respectively). They contain in a nutshell the philosophy of *Cakradhara*.

(3) KESOBASA, or Keśava-paṇḍita, the compiler of *Sūtrapāṭha*.

(4) *pācāsya* means 'five-faced'. The *guru-kula* or the spiritual lineage of the Mahānubhāvas is five-fold, consisting of the *pañca-Kṛṣṇas*, namely, Śrī Kṛṣṇa, Śrī Dattātreya, Cāṅgadeva Rāuḷa of Dvārāvatī, Guṇḍama Rāuḷa or Govindaprabhu of Ridhpūra, and **Śrī Cakradhara**. Here Bhaṭobāsa is paying his last homage to all these five.

(5) Bāisā (or Nāgāmbikā) was another devoted lady-disciple of Cakradhara and took him verily as God.

EXTRACT No. 18.

HAS ANYONE ON EARTH TWO HEARTS?[1]

Śaka 1270, about] [14th Century A.D.

राजपुत्र पुसति। विष्णुशर्मा सांघे। म्हणे, समुद्रतीरीं सदाफळ जांबुळवृक्ष असे। तेथ रक्तमुख नामें वान्नरु वसे। तंव तेया समुद्रांतूनु। विकराळ नामें सुसरु। तेथ जांबुळबुढीं वाळसरा असे। तेथ येऊनि बैसेला। तयातें देखौनि वान्नरु म्हणे। तूं आमुचा अतिथी। म्हणौनि जांबुळें तेया मकरासि दिधलीं। तंव तो नित्य येऊनि तेथ वृक्षाखालें बैसे। आणि तयासि वान्नरु जांबुळें देतुसे। यैसी दोघांसि प्रीती मित्रत्व जाहालीं। ते येकमेकासि गोष्टी करिती। खातां जांबुळें उरती तितुकीं तो सुसरु घरासि आणी। आणि आपुलिये स्त्रियेसि देतु असे। तंव तिया स्त्रिया मगरासि पुसिलें। म्हणे, हें अमृतोपम फळें कैंचीं। तंव तो म्हणे। माझा मित्रु वान्नरु। तो मज देतुसे। तंव ते म्हणे। तेयाचें हृदय अमृतोपम असैल। जो यैसिं फळें नित्य खायें। तरि तेयाचें हृदईचें मांस मज आणौनि देयावें। तें मी खाईन। आणि बरवी तरुणीं ही होईन। तुजसिं सुखें रमैन। तंव तो म्हणे। तुं यैसें बोलों नको। तो माझा परम मित्रु। यैसें करितां पाप बहुत असे। तंव ते म्हणे। ते वानरि असैल। आणि तुं तयेसिं रातलासि। तंव तो म्हणे। मी तुझा पाईकु। सेवकु। तुझिया मी पायां पडैन। मग ते म्हणे। मी अनाशनव्रत घेईन। परि ते दुराग्रह न सांडि। मग तो तियेतें म्हणे। तो तरि वान्नरु शाखामृगु। आणि मी तरि जळचरु। तो मज कैसेनि मरवेल। तंव ते म्हणे। तो नाणि तरि मी मरैन। इतुकेनि तो वान्नरापासिं मगरु आला। तंव वान्नरु पुसे। तुज उसीरु कां लागला। तंव तो म्हणे। तुझिया भाउजया। मातें निर्भछिलें। म्हणे, यैसीं फळें तुझा मित्रु तुज देतुसे। तरि तुं तयासि घरासि कां नाणिस। उपकारासि तुं प्रत्योपकार कां न करिस। तरि तुं यैसा कृतघ्नु। तुज प्रायश्चित्त पाहिजे। म्हणौनि तरि तुं आमुचेया घरासि चाल। तुज पाहुणचाराचि आईत केलि असे। मग तो वान्नरु। म्हणे मी पाणियांतु कैसेनि येवों। तंव म्हणे। माझीये

पाठिवरी बैंस। तंव तो बैसला। दोघेहि निगाले। वाटे पाणियांतु जातां वान्नरु म्हणे। सुपरातें। तुं हळु हळु चाल। तंव तो सुसरु मनि म्हणे। आतां वान्नरु तरि वश्य जाहाला। आतां पाणियांतु काये करील। तरि या बापुडियासि मनिचें गुह्य सांघों। मग तयातें म्हणे। माझिये भार्येन। तुझें हृदय खावयालागि आणविलें असे। तरि तुं इष्टदेवता–कुळदेवतेचें स्मरण करिं। तंव तो वान्नरु अति विपन्नमति ! म्हणे। सांगतिया, मज तेथेंचि न संगसि च। मी हृदय जांबुवरि ठेवुनि आलों असे। तरि चाल मागुता। तें हृदय घेवौनि येवों। तंव तेयां सुसरें हो कां म्हणितलें। म्हणौनि तो मागुता परतौनि जांबुपासिं आणिला। तंव तो वान्नरु उडौनि जाउनि शिखरिं बैसला। सेंडियावरि गेला। म्हणे, आजि मी उपजलों। वांचलों। दुसरा जन्म पावलों। मग तो मगरु म्हणे। बाळमित्रा, तुझि भाउजई वाट पहात असेलि। तरि हृदय घेउनि शीघ्र ये। ते भुकैलि असेलि। मग तो वान्नरु म्हणे। अरे विश्वास-घातकिया, ते मरो आणि तुं हि मर। या जांबुबुढिहुनि तुं जाये। म्हणे। मूर्खा, दोनि हृदयें कोठें कोणासि असताति। तंव मगरु मनि म्हण। मियां वोखटें केलें। जें यासि अभिप्रावो सांघितला।

– Pañcatantra, V (*Labdha-praṇāśa*).

No. 18.

The Princes ask, (and) *Viṣṇuśarmā* narrates : Says he, "On the sea-coast there was an ever-blossoming Jāmbolan tree where a monkey named *Raktamukha* used to dwell. Once, a crocodile named *Vikarāḷa* came there and squatted on the beach near the foot of the Jāmbolan tree. The monkey looked at it and gave some Jāmbolan fruit to it saying, "You are our guest." Since then the crocodile used to come daily and squat at the bottom of the tree and the monkey used to give it Jāmbolan fruit. In this way love and friendship was established between the two. They used to chit-chat with each other. The crocodile used to bring home the remaining Jāmbolan fruit after eating (the required number) and offer them to its wife.

(Once), the wife asked the crocodile, "Whence these fruit sweet as nectar?" The crocodile said, "My friend, a monkey, gives them to me." (On this) the wife said, "(Then) its heart must be nectar-like. For it eats such sweet fruit daily. So bring me the flesh of its heart. I will eat it, become young (once again) and have amorous play with you." (On this) the crocodile said, "Do not say so. For the monkey is my great friend, and it would be a sin to act in this way." (On this) the wife said, "you must be having amorous relations with the wife of the monkey, (and hence your denial)." The crocodile said, "(No), I am your most obedient servant, and I will even fall at your feet." The wife said, "I will go on a fast rather than abandon the desire of my heart." On this the crocodile said to her, "But the monkey is a branch-animal, while I belong to the waters. How can I kill it?" The wife said, "In that case, if you cannot bring it to me I will die." At this, the crocodile came to the monkey who asked him as to why he was late. He said, "Your sister-in-law reproached me saying, 'When your friend gives you such fruit, why do not you bring him home? Why do not you respond to his kindness in requital? Really you are ungrateful and deserve an atonement.' So please come to our home. We are in readiness to offer you hospitality." (On this) the monkey said, "(But) how can I come through water?" on which the crocodile replied, "Sit on my back (and come)." Accordingly the monkey sat on his back and they started. On the way and while in the waters, the monkey said to the crocodile, "Go slow". (On this) the crocodile said to himself, "Now that the monkey is my captive, what can it do? So let me tell this poor fellow the secret of my mind." Then he said to the monkey, "My wife has arranged to take you home so that she can devour your heart. So better pray your patron-saints and goddesses." (On this) the monkey, with its improptu, said, "Well, friend, why did not you tell me of this then and there? For I have left my heart on the Jāmbolan tree. So come back, let us take the heart and return." The crocodile saying 'Is that so?' brought the

monkey back to the Jāmbolan tree. Immediately the monkey jumped to the top (of the tree) and going to its right end said to himself, "To-day I am (newly) born; I am saved. It is (for me) a second birth." (In the meanwhile), the crocodile kept on saying, "My young friend, your sister-in-law must be waiting for you. So be quick with your heart. She must be hungry." (On this) the monkey said, "Oh, you abuser of confidence! Let both of you die! (Better) now leave this Jāmbolan tree. (For), has anyone on earth two hearts, oh fool?" (On this) the crocodile said to himself, "I did the wrong thing in telling him about my intention!"

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(1) The *Pañcatantra* is a very ancient Sanskrit work the different versions of which are classified by EDGERTON into four main groups. As regards the date of its original, KEITH remarks, "Everything suggests that it fell in the period of the Brahmanical restoration and expansion under the Guptas or just before their empire, with which well accords the use of Sanskrit for the instruction of princes and the distinctly Brahmanical character of the work. We may reasonably accept the author as a Brahmin, but the name VISNUSARMAN given doubtless in the prototype cannot be relied on, though it is impossible to dismiss it as certainly feigned.... The reconstructed text is unquestionably a text-book for the instruction of kings in politics and the practical conduct of everyday life, but it is also a story-book". *A History of Sanskrit Literature* (1920), p. 248.

The present story illustrates the loss of one's gettings by the tale of the ape and the crocodile.

EXTRACT No. 19.

AN EPISODE IN THE LIFE OF LORD KṚṢṆA

Śaka 1222, about] [1300 A.D., about.

एकु दीं महदाइसी[1] पुसिलें : जी जी : श्रीकृष्णचक्रवर्ती दीक्षित-जाया उद्धरिलिआ ऐसें पौराणिकु बोलताती : हें साच जी : सर्वज्ञें भणतलें : आति : एकु वेळ श्रीकृष्णचक्रवर्ती गोपाळांसहित् वृंदावनीं[2] खेळतु होते : मां वृंदावनीं अघवां गोपाळीं आपापुलालिआ मोटा ठेविलिआ : मग श्रीकृष्णचक्रवर्तीसंघातें चेंडुफळी खेळों लागिन्हले : श्रीकृष्णचक्रवर्ती गोपाळांसी चेंडूफळी खेळत : मग वृंदावनींहुनि

सार्द्ध योजनु गेले : तंव दोनि प्रहर अतिक्रमले : गोपाळ भागले : भुकैले : मग भणऔं लागिन्हले : श्रीकृष्णा, आम्हांसि भूक थोर लागिन्हली : भूका प्राण जाओं पांताती : मोटा दूरि राहिलीआ : तंव तेथ दीक्षितांची वाडी होती : श्रीकृष्णचक्रवर्ती भणतलें : आरे, यया दीक्षितांसी अन्न मागा : मग गोपाळ दीक्षितां जवळीं गेले : भणऔं लागिन्हले : दीक्षित हो : आम्ही भूकैले असों : आम्हांसि अन्न देआ कां : दीक्षितीं भणतलें : आम्हीं अग्नीसि आहुति दिन्हली नाहीं : एथ केउतें आलेति : विटाळु भणऔनि घातिन्ले : मग गोपाळ श्रीकृष्णचक्रवर्तीजवळीं आले : आगा श्रीकृष्णा, तेथ आमतें काइसेया पाठविलें : ते आम्हांसि आंगणीही उभें ठाकों नेदीति : श्रीकृष्णचक्रवर्ती भणतलें : आरे, परुश द्वारें जाऊनि दीक्षितांचेआं बाईलांतें ऐसें भणावें जें तुम्हांसि अन्न मागों पाठविलेंसे : भणऔनि एथिचें नाम घेआ : मग गोपाळ परुश द्वारें जाउनि दीक्षितांचेआं आबुलिआंतें भणऔं लागिन्हले : तुमतें श्रीकृष्णें अन्न मागों पाठवीलेंसें तेहीं श्रीकृष्णचक्रवर्तीचें नाम आइकिलें : आनि तेआं स्थिति जाली : मां तेहीं गोपाळांसि अवघेंचि जाति तेतुकें दिन्हलें : गोपाळ मोटा बांधौनि(निगाले) :श्रीकृष्णचक्रवर्ती गोपाळांसहितु आरोगणा केली : मागौते खेळों लागिन्ले : तंव एरीकडे दीक्षितीं आहूतीलागि अग्निकुंडें उघडिलीं : तंव मूर्तिमंतु अग्निपुरुष प्रतिकुंडीं देखिले : अग्निपुरुषीं दीक्षितांतें भणतलें : आजि अम्ही तृप्त जालों : आतां आम्हांसि आहुति नलगे : दीक्षितीं भणतलें : काइसेनि तृप्त जालेति : अग्निपुरुषीं भणतलें : तुमचां बाईलां श्रीकृष्णचक्रवर्तीतें आरोगणा दिन्हली : तेणें तृप्त जालों : आगा महापुरुष हो : श्रीकृष्णु साक्षात परब्रह्म : तेआचा प्रसादु आजि लाधलों : आतां तुम्हीं आम्हासि आहूति नेदावी : तुमचें कर्म चरितर्थु जालें : तुम्हासि फळ देउनि : ऐसें अग्निपुरुष बोलौनि अदृष्ट जाले : मन दीक्षितीं आपुलालेआ भार्यातें पुसिलें : तेहीं सांघतैलें : मग अनुतापले : आपणेआंते बिभत्सति : आपुलिआं आबुलिआंचि प्रतिष्टा करीति : आपरितोखु भाविति : आम्ही श्रीकृष्णचक्रवर्ती विमुख जालों : जळो अमुचें

जेआलें : मग श्रीकृष्णचक्रवर्तीजवळीं आले : आवडीं श्रीकृष्ण-चक्रवर्तीतें स्तवनें स्तविति : मग श्रीकृष्णचक्रवर्ती इखितु हास्य करौनि मोहिलें : मग ते दीक्षित आपापुलालेआ स्थाना गेले ॥

– *Śrī Kṛṣṇa-caritra.*

No. 19.

One day, *Mahadāisā* asked (Cakradhara), 'Sir, mythologists say that Lord *Kṛṣṇa* offered deliverance to the wives of priests engaged in the performance of sacrifice. Is it true?' The *Sarvajña* (i.e., Cakradhara) replied, 'Yes. Once Lord *Kṛṣṇa* was playing with cowherd-boys in *Vṛndāvana*. The cowherd-boys kept their snacks in *Vṛndāvana* and started playing (the game of) bat and ball with Lord *Kṛṣṇa*. Lord *Kṛṣṇa*, engaged in playing bat and ball with the cowherd-boys, went one *yojana* and a half away from *Vṛndāvana* when it was about mid-day and the cowherd-boys felt tired and hungry. So they started saying, 'Oh, Lord *Kṛṣṇa*! We are feeling very hungry. Our very lives are about to expire on account of hunger and the snacks are left far away!' Nearabout there happened to be a colony of priests engaged in sacrifice. So Lord *Kṛṣṇa* said, 'Eh, ask these priests for your food.' On this the cowherd-boys approached the priests and started saying, 'Oh, Priests! We are hungry. Will you give us food?' The priests said, 'We have not as yet offered oblation to the Fire. But, (first of all), how have you come here? Oh, pollution!' Saying so, they drove them away. The cowherd-boys then came to Lord *Kṛṣṇa* (saying), 'Oh, Lord *Kṛṣṇa*! Why did you send us there? For they (i.e., the priests) are not prepared to entertain us even in their courtyard!' (On this), Lord *Kṛṣṇa* said, 'Eh, go by the back door and tell the wives of the priests that you are sent to ask for food. Say so and refer to me by my name.' Then the cowherd-boys went by the back door and started saying to the wives of the priests, 'Lord *Kṛṣṇa* has sent us to you for food.' No sooner they heard the name of Lord *Kṛṣṇa* than they went into a trance and

offered to the cowherd-boys as much (food) as they could carry with them, which they brought to Lord *Kṛṣṇa* in their snack-bags and partook with him. They then started playing again when thither the priests opened the enclosures of the sacred fire for offering oblations only to see the very Primaeval Being in the form of Fire incarnate in each enclosure who said to them, 'Today we are satiated. No more we require any oblations.' The priests asked, 'How are you satiated?' The personified Fires replied, 'Your wives have given a meal to Lord *Kṛṣṇa* and that has satisfied us. For, oh Sires, Lord *Kṛṣṇa* is the very Supreme Being whose Grace we have received today. Now you need not offer any more oblations to us. Your actions have fructified by giving you their fruit.' Saying so, the Fires personified disappeared. Then the priests inquired with their wives who told them what had happened. (On hearing it) they became repentant and began blaming themselves and praising their wives. Repenting and saying to themselves, 'Oh, we have deprived ourselves of Lord *Kṛṣṇa*. Fie to our lives!', the priests came to Lord *Kṛṣṇa* and began eulogising Him by (singing) hymns of praise. Then Lord *Kṛṣṇa* graced them with a pleasant smile on which they returned to their homes, satisfied.

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(1) *Mahadāisā* was a very inquisitive lady-disciple of Cakradhara about whom he had once said, '*mhātārī jijñāsaka*' (vide, *Līḷācaritra*, Uttarārdha, No. 491).

(2) *Vṛndāvana* means Rādhā's forest. It is the name of a 'wood' near the town Go-kula in the district of Mathurā on the left bank of Jumnā (celebrated as the place where Kṛṣṇa in the character of Gopāla, or cowherd, passed his youth, associating with the cowherds and milkmaids employed in tending the cattle grazing in the forest.

EXTRACT No. 20.

MUKUNDARĀJA IN PRAISE OF MARĀṬHI [1]

Śaka 1110] [1188 A.D.

1. वेदशास्त्राचा मथितार्थु । मऱ्हाटिया जोडे फलितार्थु ।
तरि चतुरीं परमार्थु । कां नेघावा

2. चाड चातुर्यातें जिणे । यैसें बोलती स्याहाणे ।
तरि येथिंचिये परमार्थखुणे । ग्राहिक कां न होआवें
3. धुळीआंतील रत्न । जरि भेटे न करितां प्रेत्न ।
तरी चतुरिं येत्न । कां न करावा
4. जन्हि रुइचिये झाडीं । भरति मधाचिया कावडी ।
तन्हि हिंडावेयाचि आडपाडी । कां पडों देयावी
5. ऊंसु किरु दिसे काळा । परि घेपे रसाचा गळाळा ।
तैसे आरुष बोल परि झळाळा । दिसे विवेकाचा
6. हो कां वक्ता नवरसांचा । जन्हि चतुर अपाडाचा ।
तथापि लाभु परमार्थाचा । तया दुर्लभुच कीं
7. श्वपचाचिये घरिंचा पाकु । जन्हि जाला अपाड रसिकु ।
तथापि सदाचार लोकु । तयासि नातळेच कीं
8. तैसें संवसारिक बोलणें । जे न स्वीकरिती स्याहाणे ।
तयां अखंड अनुभवणें । परमतत्त्व
9. म्हणौनि विवेकसिंधु येणें नांवें । ग्रंथु कीजैल स्वानुभवें ।
तन्हि श्रोतीं अवधान देयावें । म्हणे मुकुंदराजु
10. गुरुशिष्यांचेनि संवादें । जें बोलिजैल विनोदें ।
तें आइकतु आनंदें । महानुभावें
11. कल्पतरूचेनि पडिपाडें । जन्हि फळतीं घरिंचीं झाडें ।
तन्हि तियें वाडियेचेनि कोडें । न लावावीं कां
12. भाषा हो कां मन्हाटी । परि उपनिषदांचीच राहाटी ।
तेथिंचा अर्थु जीवाचिये गांठी । कां न बांधावा

– *Vivekasindhu,* Ch. I, Nos. 11-26.

No. 20.

1. If the conclusions of the philosophy of the *Vedas* are available in an essence-form in *Marāṭhī*, why should the wise not turn to it?

2. Wise men say that fondness often wins over intelligence. (If so), why should one not respond to the marks of spiritualism in this work?

3. If a gem is to be found in the dust without any effort, why should the wise toil for it (unnecessarily)?

4. If a swallow-wort or milk-weed can give us pitchers of honey, where is the necessity of running after it?

5. A sugar-cane looks soiled (lit., black), but offers a stream of sweet juice. Similarly, my words, though dull, have the lustre of discrimination.

6. A poet (lit., orator) may have command over all the nine poetical sentiments and possess unparalleled cleverness; but it is very rare that one finds spirituality (in his works).

7. The food from an outcast's house may be incomparably flavourous, but the well-behaved people would never touch it.

8. Similarly, the wise would never listen to any worldly talk, but always appreciate the spiritual.

9. Hence the composition, through personal experience, of this work, named *Viveka-sindhu*. Let the readers (lit., listeners) give me their attention, says *Mukundarāja*.

10. What is said here in the form of a free dialogue between the teacher and his disciple should be heard with pleasure by the wise.

11. If common trees can bear fruit on a par with the wish-tree, why should they not be planted with growing zest?

12. (Similarly), even if the language of this work is *Marāṭhī*, its content is the same as that of the *Upaniṣads* (which are in Sanskrit). Why should its purport, therefore, be not stored in the recesses of the heart?

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1. The text is based on KULKARNI's edition of *Vivekasindhu* (1957), with certain modifications.

EXTRACT No. 21.

Śaka 1207] HEART-RENDINGS OF RUKMIṆI FOR [1285 A.D.
THE ATTAINMENT OF KṚṢṆA [1]

1. रुक्मिणी पुसे सखियांसि वृतांतु ।
काइ वो बोलणें राउळगणांतु ।

काइ बोले मातापिता, काइ बोले तो रुक्मीया भाई ।
शिशुपाळु वरिसी ऐसें बोलणें तयांचा वो ठाइं

2. शिशुपाळु वरु ऐसें आइकिलें बाळां ।
श्रमु पातली निऱ्हां जाळी व्याकुळा ।
स्मरिले कृष्णरावो, देवा संकष्टीं पडलीयें थोरीं ।
तूं एकु वांचौनिया सोडविता आनु नाहीं अवधारीं

3. हृदां धाक तिये लागली चिंता ।
भक्तबंधु छेदुनी म्हणे राखें अनंता ।
आरतां दानी कृपा करा देवा मासीं देयावें उधरण ।
शिशुपाळ-बंदीसाळ चुकवा दाखवा आपुले श्रीचरण

4. सखी धाडूनियां सुदेवो आफाविला ।
तियेतें देखौनि विप्र पुसौं लागला ।
तूं कां वो दैन्यवदन सोकें व्याकुळ भीमका बाळे ।
रुक्मिणी म्हणे ताता उपेक्षेलियें कृष्णें गोपाळें

5. सोमवंसीं कुळीं मज जालें अवत्रणें ।
संतत चिंती कृष्णरायाचे चरण ।
तिये केवि आनु गती तातें वरियला मज शिशुपाळु वरु ।
न पविजे कृष्णरावो तरि हें जन्मजीवित होईल भूमिभारु

6. जाइं वेगीं विप्रा कृष्णरायाजवळा ।
माझी विनती सांघावी गोपाळा ।
मी तया शरणागत एथ येऊनि नेयावें गोविंदें ।
भक्तींवछळु पढविसीं तूं ना तरि सांडीं तूं यें ब्रीदें[2]

–*Dhavaḷās*, (*pūrvārdha*) Nos. 7-12.

No. 21.

1. *Rukmiṇī* inquired with her companions about the talk amongst the inmates of the palace and about the views of her parents and her brother *Rukmī* (regarding her marriage). She was told that according to their talk she was to accept *Śiśupāla* in marriage.

2. On hearing that *Śiśupāla* was to be her bridegroom, the maiden got disturbed and was overcome with agony. (Consequently), she remembered to herself Lord *Kṛṣṇa*, saying, 'Oh, God! I am in pressing distress. And listen! None but you is my saviour now.'

3. Taking it to heart she became very anxious and said praying, 'Cut off this bond and protect me, oh God! Have Grace upon the afflicted and come to my deliverance. Save me the prison-house of *Śiśupāla* and show me your holy feet!'

4. She then sent her companion and summoned *Sudeva* who on seeing her asked, 'Why is your face morose? Why are you in mental anguish, oh, daughter of *Bhīmaka*?' *Rukmiṇī* replied, "Oh, Sir, I have been neglected by *Gopāla-Kṛṣṇa*.

5. "Having born in the family of the lunar dynasty, and having always meditated upon the feet of Lord *Kṛṣṇa*, how can I have any other way now? My father has, however, fixed up *Śiśupāla* as my bridegroom. Now if I do not attain Lord *Kṛṣṇa*, my entire life would only be a burden to the earth!

6. "Speed on, therefore, go to Lord *Kṛṣṇa*, and convey my entreaty to him. Tell him, 'I am a supplicant to you for my protection. So come here and take me away, oh *Govinda*, if you think yourself to be a protector of your devotees. Else, leave all claims to any such forte'!"

(1) The text is from V. N. DESAPANDE's edition (*Ādya Marāṭhī Kavayitrī*, 1935).

(2) The word *brīda* comes from Sk. *viruda* (*vi* $\sqrt{}$ *rud*), meaning a laudatory poem or panegyric. In Marāṭhī it means a token of forté.

EXTRACT No. 22.

Śaka 1207] THE PERSONALITY OF CAKRADHARA [1285 A.D.

1. तया निरुपमा निराकारा । उपमा देइजैल श्रीचक्रधरा ।
तरी कोपतील अनुचर । ब्रह्मवीद

2. परि जाणतां दयावें अवधान । वर्णितां श्रीमूर्तीचें महिमान ।
सुखाचा सोहळा करीन । आर्त्तांसीं

3. वानितां देवो लावण्यसागरु । नामीं वेधबोधाचा पडिभरु ।
भणौनि श्रोतया अति आदरु । करावा न लगे
4. चंदन परिमळें फुलला । तो कव्हणातें प्राथुं गेला ।
जेणें सकळ जन वेधीं लाविला । आपुलां गुणीं
5. ना तरि सुगंधीं सुपरिमळीं । शतपत्रपार्यातकें पाडळीं ।
काइ अळीउळासीं केतकी-दळीं । मूळ पाठवीलें
6. कीं कुरंगा नाभिकमळीं कस्तुरी । ते काइ चक्रवर्त्तीतें पाचारी ।
कीं चकोरवर्गासी चंद्रकरीं । काहीं मानु दीधला
7. कीं जाइ जुइ मोगरे मालती । जे मांदारमनातें आकर्खिती ।
ते काइ पायां लागौनि मानवीति । खट्पदातें
8. कीं वृक्षाची साउलि उष्णकाळीं । तातलयातें बोलावी आपणया जवळीं ।
कीं भवरासीं कमळीं । हातें खूणाविलें
9. जैसें त्रीखावंता लागलया ताहान । तयाचा पांगु न करी जीवन ।
ना तरि भुकैलयातें आदरें अन्न । प्राथुं न वचे
10. ऐसीय कवितेलते रसाळे । लागिलीं दीसतीं ब्रह्मविद्येचीं फळें ।
तरी कव्हणासि नव्हेति डोहळे । मुखीं घालावेयाचे
11. सोनें-केतकीचां गाभेवनीं । जरी दीसे सुधारसाचें पाणी ।
तरी कव्हणाची न पुरे आणी । आस्वादितां
12. कापुरकेळीचां घडीं । अमृताची चवी लागे फुडी ।
तरी कव्हणासि नुपजे आवडी । सेवने अर्थी

– *Mūrtiprakāśa*, Nos. 146-160.

No. 22.

1. If a comparison is attempted (in order to describe) that unparalleled and formless Lord *Cakradhara*, his followers who know the *Brahman* will be angry (with me).

2. However, those who know should give me their attention. (For), in describing the greatness of the personality of Lord (Cakradhara), I will provide the desirous with a festival of happiness.

3. While describing the Lord who is the ocean of beauty, his very Name becomes a point of great attraction and it is thus no longer necessary to pray for the attention of the listeners.

4. Does a sandal-wood tree in full bloom ever invite anybody? It attracts all men by its mere virtue (of fragrance).

5. Or else, do the fragrant and sweet-smelling centipetal lotus, coral and trumpet-flower trees, as also the blades of *Ketakī*, ever offer invitations to the class of bees?

6. Or, is it necessary for the musk contained in the navel of a musk-deer to send for the (hunting) King? Do the moon-beams ever offer any special reception to the class of *Cakora* birds (who are supposed to subsist on them)?

7. Do the Jasmin varieties of fragrant creepers (like *Jāī, Juī* and *Mogarā*) that attract the mystic flowers of the divine coral tree ever fall at the feet of the bees?

8. Or, does the shade of a tree purposely invite one who is oppressed by the summer heat? Or, does the lotus ever signify to a bee by any gesture?

9. Just as water never expresses any kind of desire for the thirsty, or food is never at the mercy of the hungry,

10. Similarly, on seeing the juicy creeper of this poem laden with fruits of spiritual knowledge, who will not desire to have and taste them?

11. If nectar-like juice can be had in the innermost core of the golden *Ketakī* plant, who will not taste it and allow his desire to remain unsatiated?

12. If the bunch of a camphor-plantain tree can taste sweet as nectar, who will not have the appetite to relish it?

EXTRACT No. 23.

Śaka 1212] SEARCH OF GOD THROUGH MISERIES [1] [1290 A.D.

1. एयालागिं शतजर्जर नावे । रिगौनि निश्चंता होआवें ।
कैसेनि उघडेयां[2] असावें । शस्त्रवर्षी

2. जेथ चहूंकडे जलतसे वणवा । तेथौनि कैसेनि न निगिजे पांडवा ।
तेवि लोका एउनि एया सोपद्रवा । केवि न भजिजे मातें

3. आगा मातें न भजावेयालागि । कवण बल पा आपुलें आंगीं ।
काइ घरीं कीं भोगीं । निश्चंत केलें

4. ना तरी विद्या कीं वयसा । एया प्राणियांसि हा ऐसा ।
मज न भजतां भर्वसा । सुखाचा जाला

5. बापा दुःखाचें केणें सुटलें । जेथ मरणाचे भरे लोटले ।
तिये मृत्युलोकींचिये असे घडलें । हाटवेले एणें

6. आतां सुखेंसि जीविता । कैंची ग्राहकै कीजैल पांडुसुता ।
कांइ राखोंडिया फुंकितां । दीपु लागे

7. म्हणौनि मृत्युलोकीं सुखाची काहाणी । आइकैजैल कव्हणाचां श्रवणीं ।
कैंची सुखनिद्रा आंथुरणीं । इंगलांचां

8. जिये लोकींचा चंद्रु क्षयरोगी । जेथ उदो होये अस्तवावेयाचि लागीं ।
दुःख लेउनि सुखाची आंगी । सलित जगातें

9. जेथ मंगलाचां अंकुरीं । सवेंचि अमंगलांची आहे पोहोरी ।
मृत्यु उदराचां[3] परिवरीं । गर्भ गिंवसी

10. आगा गिंवसितां आघवां वाटीं । परतलें पाऊलचि नाहीं किरीटी ।
सैंघ निमालेयांचिया गोठी । तियें पुराणें जेथिचीं

11. ऐसी लोकींची इये नांदणुक । तेथ जन्मले आहाति जे लोक ।
तयांचिये निश्चंतैयेचें कें कवतिक । दिसतसे

12. आगा मर हा बोलु न साहाति । आणि मेलयां तरी रडती ।
परि असतें जात[4] न गणिती । गैसासै पैं

13. दर्दुरु सापें गिळिजतु उभा । कीं तो मासिया[5] वेंटाली जिभा ।
तैसें प्राणिये कव्हणा लोभा । वाढविती तृष्णा

14. आहा कटा वोखटें । हें मृत्युलोकींचें उपराटें
एथ अर्जुना जऱ्हैं अवचटें । जन्मलासि

15. तऱ्हें झडझडौनि वहिला निग । इये भक्तीचिये वाटे लाग ।
जिया पावसी अव्यंग । निजद्धाम माझें

— *Jñāneśvarī*, Ch. IX, Nos. 486-511.

No. 23.

1. How is it that one might rest in ease while sitting in a boat with a hundred holes? How is it that one might remain unprotected when under the shower of missiles?

2. When fire is burning all round, must not, oh *Pāṇḍava*, one get away from its midst? Similarly, being in a world full of misery, how is it that one should not pray to Me?

3. On what strength do these people count, that they should not worship Me? How can they rest content either in (their) homes or in (their) enjoyments?

4. Of what value would their learning or their age be to them? How can they be certain about happiness without being devoted to Me?

5. Alas! Life indeed is a market-place where the wares of misery are being spread out and where death is measuring the destinies of men.

6. How can one bargain for happiness (in such a state), oh, son of *Pāṇḍu*? Can one hope to ignite a lamp by blowing through ashes?

7. Who has ever heard a tale of happiness in this world of mortals? Can one sleep happily on a bed of scorpions?

8. (Where) even the moon of this world is proverbially consumptive, where stars rise only in order to set and where miseries torment the world in the garb of happiness,

9. Where with the very sprout of auspiciousness germinates the seed of misery, and where death is encircling the foetus in the very heart of the womb,

10. Where no returning foot-prints (of those who have gone before us) are to be seen in an all-over search of the track and where the mythologies are merely collections of the narratives of death,

11. Such is the way of this world and it is surprising that people born into it should yet live at ease!

12. They cannot even bear the word 'death' and when death takes place, they cry. But they never imagine in their folly that whatever is must pass away.

13. Like a frog trying to eat a fly even while it is itself being devoured by a serpent, they increase their avarice, with what gain (nobody knows)!

14. Alas! This mortal world is full of contradictions. If, therefore, oh *Arjuna*, you are accidentally born into it,

15. Get thyself hastily away from it and go by the path of devotion, so that thou mayest reach My Divine abode of perfection.

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(1) The text is from RAJAVADE's *Jñāneśvarī* (see foot-note to Ex. XXV ahead), slightly modified in a few places, the variant readings from which are as follows :

(2) *ughaḍaleyā*; (3) *udarācā*; (4) *jīta*; (5) RAJAVADE's text has *māsiyā*, but *māseyā* is an alternative reading found in many mss. where the word would mean 'fish'. Now whether a frog devours the flies or fish is a problem for the zoologist to solve.

EXTRACT No. 24.

Śaka 1212] THE SUN OF ABSOLUTE REALITY [1290 A.D.

1. मावळवीतु विश्वाभासु। नवल[1] उदैजेला चंडांशु।
अद्वयाब्जिनीविकाशु। वंदूं आतां

2. जो अविद्ये राती रुसौनिया। गिळी ज्ञानाज्ञानाचिया चांदणिया।
जो सुदिनु करी ज्ञानियां। स्वबोधाचा

3. जेणें विवळतिये सवले। लाहोनि आत्मज्ञानाचे डोले।
सांडिती देहाहंतेचें आविसालें। जीवपक्षी

4. लिंगदेहकमळाचां। पोटीं वेंचतेया चिद्भ्रमराचा।
बंदि मोक्षु जयाचां। उदैलां होये

5. शब्दाचिया असंकडीं। भेदनदीचां दोहीं थडीं।
आरडातें विरहवेडीं। बुद्धिबोध[2]

6. तेयां चकांचें मिथुन । सामरस्याचें समाधान ।
भोगवी जो चिद्गगन— । भवनदिवा

7. जेणें पहालेनि पाहाटे । भेदाची चोरवेळ[3] फिटे ।
रिगती आत्मानुभववाटे । पंथिक योगी

8. जेयाचेनि विवेककिरणसंगें । उन्मेखसूर्यकान्तस्फुलिंगें ।
दीपले जालिती दांगें । संसाराचीं

9. जेयाचा रश्मिपुंजु निबरु । होतां स्वरूपउखरीं[4] स्थिरु ।
ये महासिद्धीचा पूरु । मृगजलाचा

10. जो प्रत्यग्बोधाचेया माथेयां । सोहंतेचां मध्यान्हीं आलेयां ।
लपे आत्मभ्रांतिछाया । आपणपां चि

11. तेव्हंलि विश्वस्वप्नसहितें । कोण अन्यथामतिनिदेतें ।
सांभाली नुरेचि जेथें । मायाराती...

12. तो अहोरात्राचा पैल कडु । कोणें देखावा ज्ञानमार्त्तंडु ।
जो प्रकास्येंविण सुरवाडु । प्रकाशाचा

– *Jñāneśvarī*, Ch. XVI, Nos. 1-16.

No. 24.

1. How wonderful of the rising Sun of Absolute Reality to make the phenomenal world hide its face altogether! Our salutation to Him who makes the lotus of oneness bloom!

2. He makes the night of darkness disappear, eats up the stars in the shape of both knowledge and ignorance, and brings on illumination to those who seek Self-knowledge.

3. At the dawn of the spiritual light, individual souls, like birds, gain the sight of Self-knowledge and leave their nests of physical egoism.

4. At the rise of this Sun, the bee of knowledge, which was hitherto pent up in the lotus of the subtle body, is suddenly freed of its captivity.

5-6. Intellect and Illumination, (or reason and gnosis), like a pair of loving *Cakravāka* birds which were so far crying out for each other in their state of separation, being divided by the river of difference, are brought together in a state of complete harmony by this Sun of Reality who is the illuminator of the whole sky of knowledge.

7. At the day-break brought about by this Sun of Reality, the dark hour of differences disappears and the aspirants take to spiritual pathway.

8. His rays of discrimination, falling on the (double convex) sun-crystal of consciousness, make it give out inflamed fire-sparks which burn to ashes the forests of worldly life.

9. When His ripe rays fall straight and become steady on the aerid land of the Self, a mirage of occult powers is produced.

10. When the Sun reaches the zenith of the heights of spiritual identification with the Self, the individuality of the Soul hides itself under itself (like the shadow of a body at mid-day).

11. Now, when the night of illusion itself disappears, who would entertain the sleep of ignorance along with its dream of the Universe?

12. Who is there who has been able to visualise this Sun of Absolute Reality who is beyond day and night and who is the very glory of illumination without anything to illuminate it?

The following are the variants from RAJAVADE's text : (1) *uvala*; (2) *buddhibodhī*; (3) *cokhela*; (4) *–ubārī.*

EXTRACT No. 25.

Śaka 1212] ASKING OF GRACE[1] [1290 A.D.

1. आतां विश्वात्मकें देवें । एणें वाग्यज्ञें तोखावें[2] ।
तोखौनि मज देयावें । पसायदान हें

2. जें खलांची वांकुडै मोडे । तेयां सत्संगीं रति वाढे ।
भूतां परस्परें पडे । मैत्र जीवाचें

3. दुरिताचें तिमिर जाओ[3]। विश्वा स्वधर्मसूर्यो पाहो।
वांछील तें तें लाहो। प्राणिजात

4. वर्षतें सर्वमंगलीं। ईश्वरनिष्ठांचीं मांदियलीं।
अनवरत भूतलीं। भेटोतु भूतां

5. चलां कल्पतरूंचे आरव। चेतना[4] चिंतामणींचे ग्राव[5]।
बोलते पां अर्णव। पीयूखाचे

6. चंद्रमे जे आलंछन। मार्त्तंड जे तापहीन[6]।
ते सर्वांहि सदा सज्जन। सोयरे होंतु

7. किंबहुना सर्वसुखीं। पूर्णा होऊनि तिहीं लोकीं।
भजिजो आदिपुरुषीं। अखंडित

8. आणि ग्रंथोपजीविये। विशेषें लोकीं इयें
दृष्टादृष्टविजयें। होआवे जी

9. एथ म्हणे विश्वेसरुराओ[3]। हा होईल दाओपसाओ[3]।
एणें वरें[7] ज्ञानदेओ[3]। सुखिया जाला

– *Jñāneśvarī*, Ch. XVIII, Nos. 1772-1780.

No. 25.

1. Let the Universal Lord be pleased with this literary sacrifice, and being pleased, let Him give me this Grace.

2. May the wicked leave their crookedness and have increasing love for the company of the good. Let universal friendship reign among all beings.

3. Let the darkness of evil disappear. Let the Sun of true Religion rise in the world. Let all beings obtain what they desire.

4. May the company of the devotees of God, who shower blessings incessantly, meet the beings on the earth!

5. (These devotees) are verily the moving gardens of wish-trees; they are the living mountains of wish-jewels; they are the speaking oceans of nectar.

6. They are moons without any detracting mark; they are suns without any tormenting heat. Let these saints be friends of all and for ever.

7. May all beings be endowed with happiness and have incessant devotion to the Primaeval Being.

8. Let all those who live upon this (literary) work have victory in the visible as well as in the invisible (i.e., the present and the future) world.

9. On this, the Lord of the Universe said, 'Amen! This shall come to pass!' and *Jñāneśvara* became happy on hearing this Grace.

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(1) The text of the extracts from *Jñāneśvarī* is based on the one provided by RAJAVADE in his edition of this work published in 1908. RAJAVADE secured a very old ms. of *Jñāneśvarī* at Bīḍa and held that it belonged to the first quarter of the century that passed after the composition of this monumental work. Actually he suggested a date between 1290 and 1318 A.D. for this ms. which however was not acceptable to many. Even today the authenticity of this text is a matter of controversy and the problem is all the more complicated in the absence of the original ms. It must be said, however, that whatever the date of RAJAVADE's text, the language it represents is certainly older than that represented by the post-EKANATHA texts of *Jñāneśvarī*. However, a number of misprints seem to have crept into RAJAVADE's edition and it thus becomes necessary to revise its readings here and there. The following are the variants from RAJAVADE's text :

(2) *toṣāvē* : RAJAVADE's text has *ṣ* form in the second line but *kh* form in the third one of the same verse. (3) In RAJAVADE's text *o* is represented by the symbol ३ॊ. The same kind of representation is found in verse No. 9 also. (4) *cetavā*: This seems to be a misprint. (5) *gāva* : *grāva* is obviously a better reading, for it reads well with *ārava* in the preceding line. (6) *tapahīna*. (7) *vacanē* : We prefer the reading *varē* because it fits in well with the idea of the poet asking for Grace and God passing it in the form of a boon which is the exact meaning of the word *vara*.

EXTRACT No. 26.

Śaka 1214] THE BEAUTY OF RUKMIṆI [1292 A.D.

1. तयांमाजि रुक्मिणीचें रूप । जैसें सिद्धरसाचें लेप ।
कीं चंद्राचें पूडिव नीकोप । कांडारिलें

2. कीं ते युवनमढिंची अंबिका । कीं सौंदर्यलोकिंची तारका ।
ना तरी जन्मपत्रिका । मन्मथाची
3. तया मुखाचें पातां सारिखें । लाजा चंद्रु हिंवाचा होऊनि उपेखे ।
निळोत्पळें हिरे माणिकें न देखे । आपुलां ठाईं
4. पातां दिठीचें अनियाळपण । कमळदळें होति साधारण ।
जे कां मन्मथाचे बाण । भरंवसेयाचे
5. आधींचि रूप गोरें सांवळें ऐसें । वरि तारुण्यें आंग उतटतसे ।
तेणें सपिंवळ छाया येतसे । क्षीरोदकासी
6. आंगाचेनि उजळपणें । भांसळत ठिकांचें लेणें ।
म्हणौनि मोतियांचीं अळंकरणें । भीमकुमरियेसी
7. हातकडगांपुढां हातसर । गळां मोतियांचें लेणें सविकार ।
कानिंचे झुळुंबुके करीति बिरार । कृत्तिकांसीं
8. मुखचंद्र ते मदनसंजीवनी । शुक्रु मागों आला उसिनी[1] ।
तैसें मोतीं मिरवे वदनीं । रुक्मिणीयेचां
9. कैसें सुकुमार रूपडें । पातां दिठी कुचंबैल फुडें ।
हातउबा कोमाइलें आवडे । अमृताचिया
10. कवणि आंगाची बरव । वरि तारुण्याची उवाव ।
मनातें मुसिती ते भाव । अव्येंवांचे
11. तिया मदनाचा गोसांवी लाचाविला । सावेउ अनंगु जिवविला[2] ।
तेया रूपाचा उठावा पहिला । तो कैसा सांघों

—*Rukmiṇī-Svayaṁvara*, Nos. 86-101.

No. 26.

1. Amongst them (i.e., her companions) *Rukmiṇī* seemed to have a form smeared as if with mercury or carved out of the pure core of the moon.

2. She looked as if the ruling Goddess in the temple of youth, or a star in the sky of beatuy, or the very epistle of Cupid.

3. On seeing her beautiful face even the moon feels humiliated and becomes icy cold when it does not see on

itself the blue lotuses and the jewelry that *Rukmiṇī* possessed.

4. Considering the sharpness of her looks which are as if the sure arrows of Cupid, even the petals of a lotus look very ordinary.

5. The exuberance of youth added to her natural mixed complexion gave a yellowish tinge to her milk-white silk constume.

6. As the imbedded jewels in her ornaments used to fade out because of her natural lustre, the daughter of *Bhīmaka* (i.e., Rukmiṇī) wore ornaments made of pearls.

7. She had wristlets and bracelets on her hands, a tempting necklace of pearls round her neck, and her ear-tops were vying with the cluster of Pleiades in their lustre.

8. Her moonlike face was as if the reanimator of Cupid, and the pearl on her face resembled *Śukrācārya* as having come to borrow the art of re-animation from *Rukmiṇī*.

9. Her figure was so delicate that even a look would have given it pain and the warmth of touch even at the hands of nectar would have withered it out.

10. What exuberance of youth added to beauty of form she possessed! The sentiments expressed through her limbs actually benumbed the mind of the onlooker!

11. In what words should I describe the bloom of her beauty? For she could allure the very Lord of *Madana* (i.e., Kṛṣṇa) and re-animate Cupid incarnate!

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(1) This alludes to the mythological story of Śukrācārya, the preceptor of the Daityas, or demons, who knew the science of reanimating the dead. Here the pearl that Rukmiṇī wore is compared with Śukra (also meaning 'bright, resplendent') and the poet imagines that it has come to Rukmiṇī with the intention of asking her for the art of reanimation which she possessed par excellence in the form of her moon-like face.

(2) This refers to the mythological story of the death of Madana (i.e., Cupid) at the hands of God Śaṅkara who had reduced him to ashes in a fit of ragè. Now the poet imagines that if God Śaṅkara proved the destroyer of Madana, Rukmiṇī would be his reanimator and thus rise superior to the Gods.

EXTRACT No. 27.

SYMPTOMS OF ONE WHO IS NEARING DEATH

Śaka 1222] [1300 A.D.

1. वैद्यक-चकोर-चंद्रिके[1] । निदांन असे असकें ।
चिकीत्सिता निकें । असे येथ

2. परि गतायुचि लक्षणें । तीयें येणेंचि कारणें ।
नव्हतिंचि सांघणें । तियें येथें सांघों

3. रसप्रौढि असे चांगि । आणि गतायु असे रोगि ।
तरि हास्यास्पद जगीं । होये वैद्या

4. म्हणौनि साध्य असाध्य च्छिती । वैद्यें जाणावी निरुति ।
मग रोगनिग्रहो झडति । कीजे वैद्यें

5. येयाचेनि आधारें । धनें पाविजति सधरें ।
भूपाळादिक सोयेरे । होंति वेगां

6. अवजसाचेया न लगतां बोटा । रोगनिग्रही लाठा ।
तेया चिकीत्सितासि वैकुंठिचां दारवठां । आडकाठि नाहीं

7. साध्य असाध्य निरुति । जे विन पाहांता करीति ।
तरी जगाचिये पायेरवीं पुडुति । गेलें येस

8. म्हणौनि येससुषालागि । देषति क्षयरोगिं ।
षुंणां पाहिजति अनेगि । तेया सांघों आतां

9. रूप इंद्रिय स्वास कांति । निमित्येंविण पालटति ।
ते रोगिये मृत्युतें पावति । लवकरि

10. जीभ सोषे अथवा सावळी । वांकुडी कां निपरवंस जाळि ।
नां तरी होये कांटाळि । तेया जवळि मृत्युद्वार

11. खांद वाहों न सकति सिराचा । भारु पाठि सरीराचा ।
आणि हणौटि घसाचा । तरी मरण जवळिके

12. पद्मिनीपत्राचिया परी । पाहीं न्हातां उदक अमित आंगावरी ।
न थरे तेया येमपुरी । पावणें वेगीं

13. येकायेकीं अकस्मात । भवै कां माथां पडति श्रीमंत ।
तेया साये मासीं मृत्त्य । व्यथा रोगिया त्रीरात्रें

14. डावा डोळा निमुटे । मुखीं दुर्गंधी वाटे ।
पाखिरुं माथां बैसे तो भेटे । आणिकीये जन्मीं

15. तेयाचि साउलि कां पडसाई । तुटलि भेदलि ठाइं ठाइं ।
अधिक उणें कां सिस नाहीं । कां वांकुडी विकृति

16. जेया आरिसां पाहिलेयां । निसदति डोळेयांचिया थानुलिया ।
तो जाणिजे क्षणवया । म्हणौनि अव्हेरावा

– *Rasa-kaumudī*, Nos. 282-308.

No. 27.

1. *Vaidyaka-Cakora-Candrikā* contains everything about pathology, while here is described the prognosticator.

2. And because of this very reason, the symptoms of one who is nearing death that were not discussed in the former work would be dealt with here.

3. If the patient (to be treated) has lived his life, even the physician with mastery over elixirs, (or possessing the best elixirs), becomes an object of ridicule in the world.

4. Hence a physician should first know how to distinguish between the curable and the incurable, and then only he can control the disease.

5. By following this practice, any amount of money can be earned and intimate connections established with important personages including the Royalties in no time.

6. The doors of Heaven are all open to the brave prognost who controls the disease without allowing even a shadow of failure touch him.

7. (On the other hand), any hope for success on the part of those who take to treatment without considering the question of curable and incurable is trampled over by the world.

8. Hence, in order to enable (the physician) attain the bliss of success, symptoms of a consumptive patient, (or of the disease of wasting), would be explained henceforth.

9. When the general form, breathing and the complexion change without any (obvious) cause, such patients die soon.

10. When the tongue gets dried up, or becomes blackish, bent or thorny, or gives a burning sensation, such a patient should be taken as near the door of death.

11. If the shoulders can no more sustain the burden of the head, and the back-bone and (the muscles of) the chin can no more preserve the balance of the body and of the neck respectively, then death may be taken as near at hand.

12. If, while bathing, water rolls down unceasingly over the body and does not stick to it as in the case of a lotus-leaf, then also the person may be taken as fast approaching the abode of Death.

13. If the hair on the eye-brows or on the head begin to come off all of a sudden, death may be expected within six months, the patient actually suffering from this disease only for three nights.

14. When the left eye shrinks, the mouth gives out bad odour and birds come and sit upon the head, we (may expect to) meet such a patient alive only in the next birth.

15. A patient whose shade or shadow looks either bent, or crooked, or broken in many places, or too small, or too large, or devoid of the head,

16. And who, on looking into the mirror, cannot see the black spots or pupils in his eyes, should be discarded as a life existing only for a few moments more.

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(1) This is the name of an earlier work of VITTHALA GALANDA dealing with 'pathology'.

EXTRACT No. 28.

THE POETIC GRACE OF THE STORY OF KṚṢṆA

Śaka 1227] [1305 A.D.

1. साहित्याचेनि परिमळें । श्रुंघाराचेनि मेळें ।
प्रबंध होति मातावळे । कविजनांचे

2. एथ नाहीं नवलु । वाणितां परब्रह्म केवळु ।
कैसे दिसति बोलु रसाळु । तें आइकावें श्रोतां

3. मोतियांचे घोंसे । राविले कुंकुमरसें ।
तऱ्ही न एति करौं सरिसें । प्रबंधेंसीं

4. पांतां प्रमेयाची गोडी । अमृता उपजे अनावडी ।
साकरेची कीजे कुरौंडी । कवितेसीं

5. पढतां श्रीकृष्णपवाडे । ठिकसां बोलां घोषु पडे ।
रसरंगाचें पाहाळ उघडे । श्रोतेयांसि

6. वाणितां कान्हु चौहातु मल्लु । ओडवो होतु असे नवलु ।
बोलु रसें दोंदिलु । नाचतु दिसे

7. कृष्णकथेचें आळें कीजे खोलु । बुढीं भावरसाची जीती बोलु ।
तऱ्हीं प्रबंधलतेची वेलु । वाढती दिसे

8. वाणितां वनमाळी । शब्दसुखाची होए नव्हाळी ।
कविता भली पाखाळी । सुरंग दिसे

9. साहित्याचिया खेडकुळिया । सुदेशा बोलांचिया चिपुळिया ।
सिंपणें खेळती सांवळिया । रसवृत्ती

10. पुण वाचा रसाळा । गर्वु सांडवीन कोकिळां ।
कळहंसा अवकळा । करीन मी

11. भणौनि शिशुपाळवधी[1] कथा । जे भक्तिरसाची था ।
कीं सोनवै कैवल्यपथा । पाजळिली ते

– *Śiśupālavadha*, Nos. 15-30.

No. 28.

1. The poetical compositions of poets become extremely infatuating even on account of their literary flavour and erotic grace.

2. It is no wonder then that while depicting the Godhead itself words should be full of poetic fervour. Let the listeners hear about this!

3. Even the bunches of pearls rolled in red (lit., *Kuṅkuma*) are not competent to match with this poem (in its beauty).

4. An experience of the sweetness of its contents would create dislike even for nectar and one would discard even sugar for this creeper of a poem.

5. There is an afflux of well-formed words while singing the heroic deeds of Lord *Kṛṣṇa* and a whole panorama of poetical sentiments is opened out to the listeners.

6. While describing the four-handed champion *Kānhā*, the afflux is really wonderful and words, full with poetic sentiment, as if dance.

7. In the deep bed of the story of *Kṛṣṇa* and with the life-giving dampness of the sentiment of devotion at its bottom, grows the creeper of this poem.

8. (One experiences) the tickling pleasure of words while describing the Gardner (i.e., *Kṛṣṇa*), and the poem looks as if bathed in some beautiful colour.

9. Here the poetical sentiments are playing the game of sprinkling with squirts made of fine words in the rivulet of literature.

10. "Verily", (says the Poet), "with my sweet words (lit., voice) I will deprive the very cuckoo of its pride and make the swan blush.

11. Hence this story of the killing of *Śiśupāla*, which is the very limit of the sentiment of devotion, is really a golden torch to lead us on the pathway to Salvation."

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(1) The theme of this poem is the killing of Śiśupāla by Lord Kṛṣṇa. It excels, however, in the amorous sentiment by describing the beauty of Rukmiṇī and the pangs of her separation from Kṛṣṇa, and not in heroism which is treated in a rather hurried manner towards the end of the poem. The *rasa*, or poetical sentiment that the poet has brought out, is *Śṛṅgāra* and not *Vīra* or *Bhakti.*

EXTRACT No. 29.

Śaka 1229] UDDHAVA'S PANGS AT THE IDEA OF SEPARATION FROM KṚṢṆA [1307 A.D.

1. या बोलाचा बासटु । न साहेचि उद्धवदेवो सुभटु
विचारें घनवटु । पुणु पडिला तो

2. तया विरहविषाची उकळी । प्राणातें कवळी ।
जीवज्योति झिळमळी । हृदयाआंतु

3. उघडोनि डोळे । उद्धवदेवो बोले ।
हें कां हो जी उसासिलें । हाथिएरेंविण
4. काइ माझें घेतलें वीरुं । कां बोलु बोलिला निष्ठुरु ।
कां हो जी सांडित असा पुढारु । सन्निधानाचा
5. माझा पढियाओ । गोसावी बोलती तो अवघाचि वावो ।
यन्हवीं एकलेया जावों । केवि आवडत असे
6. मज किरु तुझाचि वीनटु । म्हणौनि पातला हा सेवटु ।
परि तुझेनि विरहें हृदयस्फोटु । कवणा नव्हे
7. तुवां जगदेश्वरेंवीण । सकळ कळां जाली नागवण ।
ब्रह्मविद्येचें अहेवकांकण । आजि फुटलें
8. उपनीषदां[1] उन्हाळा जाला । वेदां आकाळमृत्यु घडला ।
भक्तिची जीवनकळा । आजि गेली
9. आतां धैर्याचा समुद्रु सोखला । त्येजाचा वडवानळु विझाला ।
महामेरु लोटला । महिमेचा पैं
10. कीर्ती वैधव्य आलें । ऐश्वर्या उठखळें जालें ।
तारुं बुडालें । गुणरत्नांचें
11. संसाराचेयां डोहांतु । उपडथवीं असे जावों पातु ।
तया जीवजातासि हातु । कवणु देईल
12. तळहाताची साइली । देवें येदुवंशलते[2] केली ।
ते का हो जी खळिये[3] बैसविली । ब्रह्मशापाचिये
13. पैजा सांडुनि श्रीचक्रधरा[4] । तुवां हातवसिलें जयाचिया कैवारा ।
तया पार्था धनुर्धरा[5] । कां वीसंबत
14. अनेगीं संकटीं । देवो द्रुपदिये[6] करीति घरटी ।
तरि तीयेचेया प्राणाची नाटि । कवणा दीधली

– *Uddhava-gītā*, Nos. 71-119.

No. 29.

1. Even the heroic *Uddhava* could not stand the bitterness (lit., poison) of the words (from Lord Kṛṣṇa) and, though very considerate, he broke down.

2. The throe of the poison of separation (from Kṛṣṇa) caught hold of him and the flame of his life began to flicker in his heart.

3. Opening his eyes, *Uddhavadeva* said, "Why have you stabbed me without a weapon?

4. "Why do you have enmity with me and why did you say such harsh words (to me)? Why do you go back upon your promise of keeping company?

5. "Really, all your talk of love for me is futile. How, otherwise, could you prefer to go alone?

6. "I loved only you and none else. It is, therefore, natural that my end should approach (at the very idea of separation from you). But who on earth has not suffered heart-break from your separation?

7. "For without you, oh Lord of the Universe, all arts have been stripped (of their very life) and the marriage-bracelet of spiritual knowledge has broken to pieces (leaving it a widow).

8. "(Without you), the *Upaniṣads* are facing hot summer, the *Vedas* have met with untimely death, and the very glow of life in Devotion has gone away;

9. "The sea of valour has dried up, the fire of light has been extinguished, and the mountain of greatness has fallen to the ground.

10. "(With your going away), Fame or Celebrity has become a widow, Grandeur has lost its ground, and the ship carrying the jewels of virtues has sunk.

11. "Who would now give a helping hand to the souls who are on the verge of going down in the whirlpool of this worldly life?

12. "You (lit., the Lord) had offered the shadow of the palm of your hand to the creeper of the race of *Yadus*. Why have you now sent it to the cemetery of spiritual curse?

13. "Setting your promise aside, you had taken up the weapon for the protection of *Pārtha Dhanurdhara* (i.e., Arjuna). Why are you leaving him alone now?

14. "You (lit., the Lord) used to be on a regular patrol during the many perils that *Draupadī* encountered. To whom now have you entrusted her for the protection of her life?"

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(1) A class of philosophical writings in Sanskrit. The word literally means 'sitting down at the feet (of another to listen to his words)'.

(2) Kṛṣṇa is a Yādava, or descendant of King Yadu.

(3) The word *khaḷī* literally means a ditch or pit. In the present idiom, however, it implies a burial ditch.

(4) The word *Cakradhara* is used here with a double meaning : i. Lord Kṛṣṇa, and ii. Cakradhara, the founder of the Mahānubhāva sect.

(5) Lord Kṛṣṇa had taken a vow not to take up the weapon in the battle that took place between the Kauravas and the Pāṇḍavas but play the role of an adviser only. However, when Bhīṣma attacked Arjuna to the length of leaving him as if dead with a resolve to make Kṛṣṇa take up the weapon for the protection of Arjuna, Lord Kṛṣṇa did so.

(6) Draupadī was the wife of the Pāṇḍavas and in all her perils Lord Kṛṣṇa was her protector.

EXTRACT No. 30.

Śaka 1238] LIFE OF LORD KṚṢṆA AS THE DRAMA [1316 A.D. OF NINE POETICAL SENTIMENTS

1. जे अज्ञानतमाची तरणी । कैवल्यपदाची निसाणी ।
ते श्रीकृष्णकथा वछाहरणी । सांघिजैल

2. जे जीवाते चोखालिती । कानामनांते निवविती ।
भक्तिभावाते पोखिती । श्रवणमात्रें

3. वाचा जन्म सफल करावें । तिहीं लोकीं सरतेयां होआवें ।
तेहीं तन्हि श्रीकृष्णमहिमेते वानावें । सदा बुद्धिमतीं

4. भक्तिरसीं नाहीं आदरु । जेया कवी पढिये श्रींघारु ।
तेहीं तन्हि सौंदरांचा सौंदरु । राओ मुरारीचि वानावा

5. जेयाचें आइकौनि बरवेंपण । वेधु लागला देवांगणा
नेटकें रूप देखौनि मदना । भुली ठेली

6. जो सकल विद्यांचें जन्मस्थान । नवां रसांचें निधान ।
तो वांचौनि सदैव कविजन । आन काइ वानिती
7. जेयाचा बहुरूपु खेलु खेलतां । योगिए परमसिद्धी पावतां ।
तापत्रय[1] निवारता । सकळ जनांचे
8. जैं देओ रासक्रीडा[2] खेलिनला । तैं मूर्तु श्रुंघारु जाला ।
गौलणीं विनोदें नाचविला[3] । तैं हास्यरसु
9. यशोदा भेडविला । तैं करुणारसु उठवला ।
विखारु कालिया[4] जितला । तैं रौद्रु जाला
10. माते श्रीमुख दाखविलें[5] । तैं अद्भुता रूप जालें ।
विश्वरूप[6] प्रकटिलें । तैं भयानकु
11. दैत्यां करी संहारु । तैं बिभछु आणिक वीरु ।
सांतु तो निरंतरु । तेथचि असे
12. ऐसें नवरसनाटक । देओ खेले जनमोहक ।
निजरूप तें ब्रह्मादिकां । ठाउकें न्हवे

– *Vachāharaṇa*, Nos. 44-55.

No. 30.

1. Now shall be narrated the story of the seizing of the cattle (lit., calves) in the life-history of Lord *Kṛṣṇa*, a story which is the very sun removing the darkness of ignorance and a ladder to (reach) the position of absolute unity or beatification.

2. It (i.e., this story) purifies the soul, satisfies both the ears and the mind, and nourishes the sentiment of devotion by its very hearing.

3. If life is to be fruitful with (the aid of) the gift of speech and if recognition is sought from all over the three worlds, then such (gifted) persons should always sing the greatness of Lord *Kṛṣṇa*.

4. Such poets as have no regard for the sentiment of devotion, and who like the amorous sentiment (in stead),

should then describe Lord *Murāri*, the beautiful among the beautiful.

5. Even the Goddess (*Lakṣmī*) was pricked upon hearing about his beauty and even Cupid was infatuated on seeing his handsome form.

6. Whom else but Him, who is the source of all knowledge and the receptacle of the nine poetical sentiments, can the fortunate poets describe?

7. The experience of His manifold play enables the ascetics to attain their highest ideal and protects all men from the three kinds of affliction.

8. When the Lord danced the dance of *Rāsa* with the cowherdesses, the Amorous sentiment appeared incarnate, and when the wives of cowherds fondled him playfully, it was Humour.

9. When frightened by *Yaśodā*, he gave rise to the sentiment of Compassion, and when he defeated the poisonous *Kāliyā*, he became Rage itself.

10. When the Lord opened his mouth for his mother, the sentiment of Wonder took form, and when he showed the vision of the Universal *Ātman*, it was Fear personified.

11. When he killed the demons, he gave rise to the sentiments of Disgust and Heroism. (The sentiment) of Composure is, of course, always with Him.

12. So plays the alluring Lord the drama of nine poetical sentiments. His real self, however, is not known even to the Creator (*Brahmā*) and the rest.

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(1) The three kinds of afflictions, namely, *ādhyātmika* or metaphysical, *ādhidaivika* or proceeding from divine or supernatural agencies, and *ādhibhautika* or material.

(2) *Rāsa* (Sk. √ *ras*, to howl, cry loudly) literally means an uproar or noise. The compound word *rāsa-krīḍā*, however, denotes the dance practised by Lord Kṛṣṇa and the Gopīs or cowherdesses.

(3) This has reference to the childhood of Kṛṣṇa when the cowherdesses used to fondle him.

(4) Name of a serpent who used to inhabit the river Yamunā and poison its waters and who was ultimately defeated by Lord Kṛṣṇa.

(5) Once Kṛṣṇa in his childhood ate earth and was made by Yaśodā, his mother, to open his mouth to her. When he did so, she was wonderstruck to see inside his mouth the entire Universe.

(6) *Viśva-rūpa* is the Cosmic vision or vision of the Universal Ātman that Lord Kṛṣṇa made Arjuna experience in the eleventh chapter of the *Bhagavadgītā*. Arjuna was terrified in the extreme to see the Cosmic transfiguration of Kṛṣṇa and requested him to return to his human form.

EXTRACT No. 31.

Śaka 1212-1242] DEVOTIONAL OUTPOURINGS [1290-1320 A.D.
OF THE POET-SAINTS

1. श्रीगुरुसारिखा असतां पाठिराखा । इतरांचा लेखा कोण करी
राजयाची कांता काय भीक मागे । मनाचिये जोगें सिद्धी पावे
कल्पतरुतळवटीं जो कोण्ही बैसला । काय वाणी तया सांधिजो जी
ज्ञानदेओ[1] म्हणे तरलों तरलों । आतां उद्धरिलों गुरुकृपे

2. काळवेळ नसे नामसंकीर्तनीं । उंच नीच योनि हेंहि नसे
नाम धरा कंठीं सदा सर्वकाळ । मग तो गोपाळ सांभाळील
कृपाळु कोंवसा सुखाचा सागरु । करील उद्धारु भाविकांसी
नामा[1] म्हणे अति सोपें हें साधन । वाचे नाम घेण इतुकेंचि

3. कांदा मुळा भाजी । आवघी विठाबाई माझी
लसुण मिरची कोथिंबिरी । आवघा माझा जाला हरि
मोट नाडा विहिरी दोरी । आवघी व्यापिली पंढरी
सांवतयानें[1] केला मळा । विठ्ठलपायीं गोंविला गळा

4. ऊसु डोंगा परि रसु नोहे डोंगा । काय भुललासि वरिलिया रंगा
नई डोंगी परि नीर नोहे डोंगें । काय भुललासि वरिलिया रंगा
चोखा[1] डोंगा परि भाओ नोहे डोंगा । काय भुललासि वरिलिया रंगा

5. पक्षी जाये दिगंतरा । बाळकासी आणी चारा
घार हिंडे आकाशीं । झांप घाली पिलांपाशीं
माये गुंतली कामेंसीं । चित्त तिचें बाळापाशीं
तैसी आम्हासि विठ्ठलु माये । जनी[1] वेळोवेळां पाहे

–*Abhangas.*

No. 31.

1. When the Master is backing up, who would care for others? Does the wife of a king ever beg alms? (Never! For), she gets whatever she desires. (Or), does a man who sits under a wish-tree ever lack anything? Verily, says *Jñānadeva,* I am saved by the Grace of my Master!

2. There is neither time nor season, nor the distinction between the high and low castes for the meditation of the Name (of God). Repeat the Name always and at all times, and Lord *Gopāḷa* shall protect you. He who is the ocean of love and pity shall come to the succour of all. Says *Nāmā,* this is a very easy means (of realising God), simply repeating his Name!

3. The onion, the radish and the greens are all my *Viṭṭhala.* Garlic, chilly and coriander, all these form my God, *Hari.* The water-bag, the rope and the well have pervaded the whole of *Paṇḍharī.* *Sāvatā* is cultivating an orchard and has placed his head on the feet of God *Viṭṭhala.*

4. The sugar-cane may be crooked, and yet its juice is not crooked. Why do you go by the outer form? The river may have windings, and yet its water has no windings. Why do you go by the outer form? *Cokhā* may be crooked (i.e., an untouchable), but his heart is not crooked. Why should you go by the outer form?

5. A bird may go far into the sky and still bring bits for its young ones. A kite may roam in the heavens and still swoop below to protect its young ones. A mother is engaged in her home-work and yet her mind is always with the child. Similarly, Mother *Viṭṭhala* remembers us always, as is the repeated experience of *Janī.*

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(1) The dates of these five poet-saints, who were contemporaries, are roughly as follows : JNANADEVA, or JNANESVARA : 1275-1296 A.D.; NAMADEVA : 1270-1350 A.D.; SAVATA : died 1295 A.D. ; COKHA : died 1388 A.D.; JANABAI : died 1350 A.D. They mention their names in the last lines of their *abhaṅgas* which mention is known as the *mudrikā.*

EXTRACT No. 32.

Śaka 1255] THE GLORY OF SAHYĀDRI [1333 A.D.

1. तंव तो देखिला पर्वतु। जो कुळाचळांमाजि विख्यातु।
तेथ असे क्रीडतु। अत्रीनंदनु

2. कायि सांघों तेथिंचीं झाडें। तीयें पाहुनि सुरतरु बापुडे।
तयां फळभोग जोडे। श्रीदत्तदर्शनीं[1]

3. कल्पतरूसीं स्पर्धा करीतु। तैसे दीसती गगनचुंबितु।
ते द्विजकुळीं सेविजतु। साये म्हणौनि

4. मयूरांचिया केका। षट्पदांचे झंकार आयिका।
पंचमाळाप शुकसारिका–। कोकिळांचे

5. जेथ सरोवरीं बहुवस। चक्रवाक राजहंस।
तयांचे कळरव सुरस। कायि सांघों

6. ऐसें पंचमाळापीं निरंतर। गाजताय अंबर।
ते जैं स्तुति करिते द्विजवर। श्रीदत्तात्रेयाची

7. ऋषींचियां प्रणकुटिकां। वेदशास्त्राचे निर्घोख।
निरूपिताति एकमेकां। उपनीषदर्थु

8. तीय सैह्याचळीं आथिकां। असे सकळनिधीचा नायक।
तेयाचा आश्रो धरूनि साधक। साधनीं रिगाले

9. तेथींचिया परमाणूंची थोरी। ब्रह्मादिकां न बोलवे कण्हणी परी।
कृपाकटाक्षु झळके जेयांवरी। श्रीदत्तात्रेयाचा

–*Sahyādri-varṇana*, Nos. 152-163.

No. 32.

1. Then came into view the mountain, the most famous of the seven ranges of hills, where the son of *Atri* (i.e., Dattātreya) used to dwell.

2. In what way should I describe its trees which make even the coral trees in the heaven blush and the fruits of which serve as an offering to Lord *Datta*?

3. They (i.e., the trees) seem to vie with the wish-tree in their attempt to reach the sky and are taken for teak-trees as a resort by birds.

4. There you can hear the cry of peacocks, the humming of bees and the high-pitched tunes of parrots and cuckoos.

5. There are a number of *Cakravāka* and *Rājahaṁsa* (white goose) birds on (the banks of) lakes whose sweet notes are beyond me to describe.

6. Thus, the sky there is resounding with the tunes given out by these five different kinds of birds who are verily the bards singing in praise of Lord *Dattātreya*.

7. (Then there are) the hermitages of sages where the *Vedas* are being chanted and where the sages are discussing among themselves the meaning of the *Upaniṣads*.

8. On such *Sahya* mountain dwells, according to the believer, the Lord of all treasures under whose patronage the spiritual aspirants take to the practice (of God-realisation).

9. The greatness of even the smallest particles (of that mountain) is unknown to Gods including the *Brahmā*, particles that enjoy the unique look of Grace from Lord *Dattātreya*.

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(1) The Dattātreya of the Mahānubhāvas is not the same as that of traditional Hindu mythology who is supposed to be an incarnation of Brahmā, Viṣṇu and Maheśa, with three heads and six hands. The Mahānubhāvas treat all Brahmā, Viṣṇu and Maheśa as inferior *devatās* or deities which cannot go with Dattātreya who, according to them, is the Godhead. Māhūra, situated in one of the ranges of the mountain Sahyādri, is supposed to be the dwelling place of God Dattātreya.

EXTRACT No. 33.

Śaka 1285] ON ENTERING THE HOLY ṚDDHIPURA [1363 A.D.

1. जें आर्तांसि कारणें। संसारश्रमाचें विसंवणें।
तें श्रीऋद्धिपुर देखिलें तेणें। दुरौनिया

2. मोळिकारा धांडोळितां रानें। जेवि मोळिएं जोडलें बावनें।
नातरि दुर्भक्षीं पक्वानें। रांकु लाहे

3. सासुरवासें शीणली। तिये भेटे जेवि माउली।
असो हे तैसी परी जाली। श्रीऋद्धिपुर देखिलेआं

4. किंबहुना सहसा। पातला बाह्य प्रदेशा।
जे कां श्रीहृषीकेशा[1]। चरणांकित

5. ऐसी आठवीतु देवाची थोरी। तेवीचि जीवरास विचारी।
तंव देखे आखरीं। रुखराए सासीणले

6. परोपकृतीलागौनि तेआं। विनयो आति जेआं।
निववीती फळपत्रछायां। श्रांतांतें

7. निऱ्हा कर्णरसायणें। वरि होती विहंगमांचीं कुंजनें।
तळवटीं भिक्षुकांचीं बीजनें। तेणें डोळे धाती

8. तेथ उंचपणें कळसीं। स्पर्श कीजेत आकाशीं।
देखें चातुर्दश तैसीं। सुराळयें

9. तया देवयतनां जवळिके। सरोवरें देखे सुलक्षणिकें।
तेथ टाहुवा करीति चक्रवाकें। विरहकातरें

10. मंदें मळयानिळें। झगटलें पाणी हाले।
तें मज पां सुखें डोले। परमपुरुषाचेनि[1]

11. ऐसीं पवित्रें परिकरें। जियें क्रीडास्थानें केलीं दातारें[1]।
तियें तीर्थें पातां न स्मरे। आपणपें

12. नाना तापीं तपत। हृदय असे जळत।
तें होए शांत। जें देखिलेआं

–*Ṛddhipura-varṇana*, Nos. 44-101.

No. 33.

1. He saw *Rddhipura* from a distance, *Rddhipura*, the solace of the distressed from worldly toil.

2. (Just as) a person searching the forest for a fagot should come across sandal-wood, or a penniless man should get sweets in the days of famine,

3. Or a married girl, tired after a long stay with her father-in-law's, should meet her mother, so felt he on seeing *Rddhipura*.

4. Soon, he approached its outskirts that bore the foot-prints of Lord *Hṛṣīkeśa* (i.e., Govinda-prabhu).

5. So remembering the greatness of God and thinking of the low grade of his own soul, he saw large trees in full bloom in the surroundings (of Rddhipura).

6. They were bending low as if to oblige the fatigued traveller with the shade they offered and the foliage of their leaves and fruit.

7. They offered the music of the birds that were sitting on their tops and which was extremely sweet to the ears, and the sight of the mendicants meditating under them was pleasing to the eyes.

8. He then saw temples on all the four sides (of the town) the high pinnacles of which were vying with each other in the skies.

9. Near those temples were auspicious lakes on the banks of which pairs of *Cakravāka* birds were moaning out for each other in their state of separation.

10. The ripples on the water (of the lakes) seemed to be due, not to the soft scented breeze, but to the bliss of the Supreme Being (i.e., Govinda-prabhu).

11. One forgets oneself while at such sacred places the holy surroundings of which are full of mementoes of our Lord (Govinda-prabhu).

12. (This is a place) where a mind tortured by various afflictions comes to rest.

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(1) Ṛddhipura, or Ridhapūra, was the dwelling place of Govindaprabhu and as such is taken as a *kṣetra* or holy place by the Mahānubhāvas. Govindaprabhu, according to them, was the Godhead and that is why he is referred to here as *Hṛṣīkeśa*, *Paramapuruṣa* and *Dātāra* (meaning 'the giver'). Ridhapūra is also known as Parameśvarapura on his account.

NOTES

Ex. 1. *Śrīpati's Jyotiṣaratnamālā*

This is the opening passage from the *Jyotiṣaratnamālā* of SRIPATI, a Marāṭhī commentary on his own Sanskrit work written in the eleventh century. This is an astrological work dealing with *Muhūrta*, meaning an auspicious moment for the commencement of any activity. SRIPATI, the author of this commentary as also of the original Sanskrit work, belonged to Rohiṇīkhaṇḍa which can be identified with Rohiṇakheḍa of to-day in the Malakāpūra tāluk of the Bulḍhāṇā district. It is suggested by NATHURAMA PREMI that PUSPADANTA, the well-known Apabhraṁśa poet, was SRIPATI's uncle[1]; but no direct evidence is available to prove this relation between the two. SRIPATI was a noted scholar in his own field and much respected by his successors. *Jyotiṣaratnamālā*, his present work, has the *Ratnakośa* of LALLA for its guide and is divided into twenty-one chapters. SRIPATI lived between Śaka 921-980 (999-1058 A.D.) and his present work can rightly claim to be the earliest extant specimen of Marāṭhī, serving a practical purpose of popular need of its time. Its linguistic analysis, however, does not support this claim to any satisfactory extent, the main reason being that the only two manuscripts on the strength of which such an analysis has to be made belong to later periods. The author's original is not available and it is almost impossible to edit the work critically in the absence of sufficient testimonia. RAJAVADE[2] had published a part of this work from the first few manuscript folios belonging to the fifteenth century which are preserved in the Library of the RAJAVADE Saṁśodhana Mandira, Dhulia, bearing No. 21 in the Jyotiṣa Section. PANSE has very recently brought out a very useful edition of this work based on (i) the text of

1. *Mahāpurāṇa* (Ed. P. L. VAIDYA), Vol. III, Intro., pp. 4-5.
2. Annual Report, *BISM.*, Poona, S. 1836, pp. 81-117.

RAJAVADE, mentioned above, and (ii) a MS. dated Śaka 1643. As both of the texts used by PANSE for his edition are later ones, separated by about 400 and 700 years respectively from SRIPATI's time, it is but natural that they should exhibit a later stage of the language also. Under these circumstances it has become necessary to reconstruct the text of SRIPATI's work which we have done in the case of the present passage. Even the two texts utilised by PANSE are divided by about 300 years and show some important variations; e.g.,

Text G.	*Text R.*
विरति *म्हणिजे नाश*	विरति *तो प्रळयो*
मध्य म्हणिजे स्थिती	*मध्यम* स्थिति
जाणीतलें आहे परमतत्त्व जेहीं	जेहि जाणितिले परमत्तत्व
नक्षत्रीं करुंन मोविजे तेया...	नक्षत्रि करुनु मानिजे मविजे तेया...
काळांता	कालातें
ग्रंथ समाप्ती यावेया कारणें	ग्रंथ समाप्ति पावावया कारणों
आणीक	अणिक
आचार्यें	आचार्यीं
अवलोकूनि	अवलोकुनु
मी श्रीपती रत्नाची माला रचिते वोविते	मीं श्रीपति रत्नाचि माळा रचितो ओवितो
ज्योतिष नावें रत्नें	ज्योतिष नावे रत्ना
तयांची माला	तेंयांचिया माळा
तयांचेया कंठीं	तेयाचिया कंठा

Considering these variations, it has to be said that though the R text is an older one and shows some more archaic forms than the G text does, it is necessary to fuse these two together with an attempt at some reconstruction. It is only then that we can arrive at some kind of a tolerably reliable source for a description of the Marāṭhī language as it existed in the eleventh century or in the times of SRIPATI.

In this passage the author invokes the Grace of the Lord of the Universe, in the form of Time eternal, for the successful completion of his work.

GARGA, VARAHAMIHIRA and LALLA are three eminent astronomers of the past and SRIPATI has based his present work on the foundations laid by these three scholars.

Ex. 2. *Śravaṇa-Beḷgoḷa Stone-Inscription*

This extract contains the Marāṭhī portion from the Śravaṇa-beḷgoḷa Inscriptions engraved at the feet of the colossal statue of Gommaṭa in Mysore State. It was first published by RICE, then by HULTZSCH, and last by NARSIMHACAR. The two lines in Marāṭhī are a translation of the two respective lines in Kannaḍa inscribed on the proper right side of the colossus which read as follows :

1. *Śrī Cāṁuṇḍarājaiṁ māḍisidaṁ.*
2. *Śrī Gaṅgarāja Suttālayavaṁ māḍisida.*

The word *suttālaya* in old Kannaḍa means an enclosure or surrounding wall and was obviously adopted in its modified form *Suttālẽ* for the Marāṭhī version of the inscription. Śravaṇa-beḷgoḷa, where the present inscription was found, is in the heart of the Kannaḍa-speaking area and the Marāṭhī language was adopted not because it was a bilingual area, which it was of course not, but for the benefit of the Jaina pilgrims from Mahārāṣṭra who visited this colossal image of Bāhubalin or Gommaṭa and which was sacred to them. The two Instr. Sg. forms in *-ẽ* of the Masc. nouns *Cāvuṇḍarāja* and *Gaṅgarāja* and the causal past passive participle *karaviyalẽ* deserve special mention from the linguistic point of view.

Śravaṇa-beḷgoḷa, or the Śravaṇa of a Jaina ascetic, is so named with reference to the colossal Jaina image of the place. The usual derivation of *Beḷgoḷa* is from two Kannaḍa words, *beḷ* (white), and *koḷa,* by euphony *goḷa* (a pond), evidently in allusion to the splendid pond in the middle of the village. On the larger hill near this village, known as Doḍḍabeṭṭa or Vindhyagiri, about 3,347 feet above sea-level, stands a colossal statue, about fifty-seven feet high, named Gommaṭeśvara. The image is nude and stands erect facing north. As WORKMAN observes,

"Gommaṭeśvara has watched over India for only 1000 years, while the statues of Rameses have gazed upon the Nile for more than 4000. The monolithic Indian Saint is thousands of years younger than the prostrate Rameses or the guardians of Abu Simbal, but he is more impressive, both on account of his commanding position and of his size" (*Through Town and Jungle*, pp. 82-84). This statue bears synchronic records in Kannaḍa, Tāmiḷ and Marāṭhī languages, engraved at its sides, stating that Cāmuṇḍa-rāya had the statue of Gommaṭa made. The period of these three inscriptions is evidently that of Cāmuṇḍa-rāya, who was the minister of the Gaṅga king Rājamalla whose reign began in 974 A.D. and ended in about 984 A.D. Between these two dates must the statue have been erected, since according to tradition the consecration took place during Rājmalla's reign. But as a Kannaḍa work, known as *Cāmuṇḍarāya-Purāṇa*, composed by CAMUNDA-RAYA in 978 A.D., does not mention the erection of the statue in the long account it gives of the author's achievements, it is reasonable to conclude that the image was set up after 978. We may, therefore, put down the date of the completion of the colossus and of these inscriptions as 983 A.D. The second lines in Kannaḍa and Marāṭhī languages, engraved immediately below the relevant lines in the above-mentioned inscriptions, state that the enclosure around Gommaṭa was caused to be made by Gaṅgarāja who was the general of the Hoysaḷa king Viṣṇuvardhana. This was done in about 1117 A.D., i.e. about one hundred and thirty-nine years after the statue was erected. This means that the date of the first line of the present inscription is 983 A.D. (or Śaka 905) and that of the second 1117 A.D. (or Śaka 1039). HULTZSCH, however, holds that the entire inscription was executed at one and the same time, namely, in the Śaka year 1039, corresponding with 1117 A.D.

References :

1. B. LEWIS RICE : *Inscriptions at Śravaṇa-beḷgoḷa*, No. 75.
2. E. HULTZSCH : *Ep. Ind.* 7.14 B.

3. R. NARASIMHACARA : *Ep. Carnatika*, 2. Intro. 1-15.
4. D. V. POTDAR : *Mahārāṣṭra Sāhitya Patrikā* (in Marāṭhī), 15.3.

Ex. 3. *Divē-Āgara Copper-Plate.*

This is probably the first available copper-plate in Marāṭhī, first published by DIXIT. Only one plate measuring 6¼″ and 3½″ has been searched out and naturally the inscription is available incomplete, though the portion covered by it is complete by itself. The inscription is dated Friday, the full-moon day of Mārgaśīrṣa of the Śaka year 982, known as Śārvari Saṁvatsara. This date corresponds with November 10, 1060 A.D. The plate bears nine lines inscribed in *Nāgarī* characters with quite a large number of instances of the use of *pṛṣṭhamātrā* or the hind stroke. A few abbreviations as, for example, *su. gā.* for *suvarṇagadyāṇakāḥ* (l. 6) are also to be noticed as in the Paṇḍharapūra inscription of 1273 A.D. The orthography shows a tendency to double the consonant appearing immediately after *r* (e.g., *sarvvagī*, l. 1, *Mārggasira*, l. 2, *suvarṇṇa*, l. 5, and etc.). Preference for *ch* in place of *th* is also to be noticed (e.g., *schānē* for *sthānē*, 1.4). The whole copper-plate is in the Marāṭhī language, except possibly the first line and a part of the second which portion is in Sanskrit. The nasal in the form of an *anusvāra* appearing in the Marāṭhī portion is peculiar of the slightly Koṅkaṇī shade of the language of the inscription, which belongs to Divē-Āgara, a place in the heart of Koṅkaṇa. The inscription also contains some very interesting sur-names like *Ghaisāsa* (l. 4), *Pai* (l. 7), *Devalu* (l. 9) and others closely resembling their modern forms.

The nature and the contents of this inscription are somewhat different from those of other inscriptions. For it records not any donation or grant to a public temple as other inscriptions generally do, but a transaction that took place between Vāsudeva-bhaṭṭa and Māvala-bhaṭṭa, two Brahmins from the village of Divē, in the Śaka year

982. Thus the inscription is of a private, and not public, character. It contains a number of OM. forms some of which are mentioned below.

Masc. Nom. Sg.	*saṁvatu* (1), *Sīvū* (4), *yoga-kṣemu* (6/7), *Devalu* (9).
Masc. Instr. Sg.	*Vāsudevabhaṭṭavāye* (3).
Masc. Loc. Sg.	*kāṇṭhea* (9).
Fem. Gen. Sg.	*schānahacā* (7).
Postpositions :	*pāse* (5), *pāsi* (6).
Pronouns :	*jẽ, tẽ, he* (9).
Num. Adjectives :	*doni* (2/3), *sātāvīsẽ sata* (5).
Verbal forms :	*ṭhaviyalī* (5), *ṭhaviyalẽ* (6), *jāṇati, lihilẽ* (9).

Also the personal masc. nouns ending in *ai* (e.g., *Tikai* 7, *Jīvaṇai* 8, *Madhuvai* 8) deserve mention.

References :

M. G. DIXIT : *Divẽ Āgara Marāṭhī Copper — Charter of Śaka* 982, (Ep. Ind., 28.121).

Ex. 3. *Āmbe-Jogāi Stone Inscription.*

This Inscription was found on a stone-slab lying in a cave known as *Śiva Lenẽ* near Āmbe-Jogāi or Mominābād in the Bīḍa District. It is inscribed on a well-dressed black stone measuring 4′ × 1′ and contains thirteen lines the last three of which are in pure Sanskrit. The inscription is in the Deva-nāgarī script and is dated Thursday, the first day of the bright half of the lunar month of Āśvina in the Śaka year 1066 known as Raktākṣī Saṁvatsara, which corresponds with August 31, 1144 A.D. It contains a number of instances of the *pṛṣṭhamātrā* (ll. 2, 3, 4, and etc.) which is a sure sign of its antiquity. It refers to Udayādityadeva as the *Mahāmaṇḍaleśvara* or the feudatory ruler of Āmba-deśa, and to Siṅghaṇadeva though not of the Yādava dynasty which was then ruling over the Deccan. The purpose of this inscription is to record a grant from Udayādityadeva towards the upkeep of the temple of Bhūcaranātha or Śiva, the grant consisting of a

fixed revenue and certain lands. The record ends with a curse that whosoever neglects or destroys this grant would be penalised by the ruling Goddesses or *Yoginīs*.

The Marāṭhī portion commences from the fifth line and contains the following forms which are linguistically important.

Masc. Nom. Sg. *Kāmatu* (5), *ḍo* (9), *vajradaṇḍu* (10).
Masc. Dat. Sg. *nāthā* (4/5), *nāthapūjiteā* (7), *pujāreā* (7).
Masc. Gen. Sg. *dāṇḍeācī* (6), *Siṅghaṇadevā* (6).
Fem. Loc. Sg. *Rāḍie* (6).
Neut. Gen. Sg. *telā* (9).
Pronouns : *jo* (9), *teā* (10).
Postpositional declension : *ghāṇaāprati* (8), *hāṭamprati* (9).
Verbs : *pheḍī* (9), *lopī* (10), *paḍe* (10).

The inscription contains words like *kāmatu* (9), *sālivaṇa* (6), *dāṇḍā* (6), *nivarttana* (6), *ḍo* (9), *hāṭa* (9), *kavaḍā* (9) and *phūlāsarī* (9) which are also found in other writings of this period. It is interesting to observe in this record also the abbreviated form *ga* (ll. 5^2, 7, 8) which stands for the word *gadyāṇaka* denoting a coin of a specific value.

References :

1. M. G. DIXIT : Sources of the Medieval History of the Deccan (in Marāṭhī), 4.57.
2. S. G. TULPULE : Mahārāṣṭra Sāhitya Patrikā. (in Marāṭhī), 24.99.

Ex. 4. *Pāṭaṇa Stone-Inscription.*

This Inscription was discovered by the late BHAU DAJI on a stone tablet in the ruined temple of the goddess Bhavānī at Pāṭaṇa, a deserted village about ten miles to the south-west of Cāḷisgāva in the Khāndeśa District. It consists of 26 lines covering a space of about 2′ 6″ by

1′ 6″. The average size of the letters is 1/2″ and the characters are Nāgarī of about the thirteenth century. Upto the beginning of line 22 the inscription is in Sanskrit, while the language of the remaining portion is old Marāṭhī (and not Khāndeśī as BHAU DAJI supposes). The main object of this inscription is to record that the chief astrologer of the Yādava King Siṅghaṇa, Cāṅgadeva, the grandson of the well-known astronomer Bhāskarācārya, founded a *maṭha* or monastery for the study of the astronomical works of his grandfather. This *maṭha* was endowed with land and other sources of income by the two brothers Soideva and Hemāḍideva, two members of the Nikumbha family, who, as feudatories of the Yādavas, ruled over Khāndeśa. The Marāṭhī portion records a grant made by Soideva in favour of this *maṭha* in the Śaka year 1128 (or rather 1129), the cyclic year being Prabhava, on the full-moon day in the month of Śrāvaṇa at the time of the lunar eclipse. This date corresponds to Thursday, August 9, 1207 A.D. and seems to be the date not of the inscription but of the grant made by Soideva. For in the earlier portion we find a reference to Siṅghaṇa Yādava who, as we know, came to the throne in the Śaka year 1131 and not 1129. KIELHORN concludes, therefore, that this inscription belongs to the Śaka year 1131-32 (or 1210 A.D.).

The Marāṭhī portion contains six occurrences of the *pṛṣṭhamātrā* (ll. 1³, 2, 4) as also some orthographical irregularities, e.g., *dīnhalā, -lī, -lẽ* (1², 2, 3), *vīsovā* (2), *loṭi* (3), *sūṅka* (4), cāūrā (5) and etc., which are irregularities mainly of the length of the vowel. Stops are indicated throughout by two vertical lines and rarely by one. The following grammatical forms are linguistically important.

Masc. Nom. Sg.	*asiāu* (1), *oḍugrāmu* (4), *bundhu* (4), *kāmatu* (4).
Masc. Instr. Pl.	*brāhmaṇī* (1).
Masc. Dat. Sg.	*maḍhā* (1).
Masc. Gen. Sg.	*bailā, haladāiyā* (2), *ghāṇeā* (3).
Fem. Nom. Pl.	*pophalī* (2), *soṇḍhiā* (4).

Neut. Nom. Sg. *keṇẽ* (1), *gidhavẽ* (2).
Neut. Instr. Sg. *māpẽ* (3).
Neut. Gen. Sg. *telā* (3).
Pronouns : *iyā̃, jẽ, jo, tẽ, tehācā, to* (1), *jetī, tetīyā̃prati* (3).
Postpositional declension : *grāhakāpāsī* (1, 2), *vikateyāpāsī* (1), *āsūpāṭhī* (2), *tetīyā̃prati* (3), *kāmatāmadhyẽ* (4).
Verbal forms : *ughaṭe, dīnhalā, dīnhalẽ, hõtā* (1), *mavāvẽ, mavije, vāhati* (3).

Apart from these morphological forms, this inscription contains a number of Old Marāṭhī words commonly found in other records of the same period; e.g., *keṇẽ, maḍha, rāula* (1), *āsū, pophalī, vīsovā* (2), *ghāṇā, maviṇẽ, vāṇa, vāhaṇẽ* (3), *kāmata* (4), and *cāūrā* and *soṇḍhī* (5). The Pāṭaṇa Inscription is thus very important both for its contents and for the specimen of Old Marāṭhī that it provides.

References :

1. BHAU DAJI : Brief Notes on the Age and Authenticity of the works of Āryabhaṭṭa ...... and Bhāskarācārya (*JRAS.*, New Series, 1.392, Appendix B).
2. BURGESS and FLEET : *Pālī, Sanskrit and Old Canarese Inscriptions,* No. 284.
3. F. KIELHORN : Pāṭaṇa Inscription (*Ep. Ind.*, 1.338).
4. F. KIELHORN : List of Inscriptions, No. 337 (vide, *Ep. Ind.* 7, Supplement).
5. V. K. RAJAVADE : *Pāṭaṇa yethīla Śaka 1128 talā Marāṭhī śilālekha* (vide, *Prabhāta*, 1.5.1-21).
6. A. V. NAIK : Inscriptions of the Deccan (vide, *Bulletin DCRI.*, 9.2. 105).
7. *Gazetteer of the Bombay Presidency*, 12.463.

Ex. 5. Paṇḍharpūra Stone-Inscription.

The Paṇḍharpūra Inscription, popularly known as the Inscription of eighty-four, is a very important document in the religious history of Mahārāṣṭra. It was inscribed

on a polished black stone measuring 5′ 0″ by 3′ 0″ during 1273 and 1277 A.D. and is lying, at present, fixed in one of the walls of the famous temple of Viṭhobā in Paṇḍharpūra. The Inscription, divided into seven columns, is mainly a list of donations received from the devotees of Viṭhobā scattered all over and even outside of Mahārāṣṭra, towards the temple at Paṇḍharpūra. The list contains a number of personal names and place-names which are valuable for a socio-geographical study of ancient Mahārāṣṭra. The Inscription belongs to the regime of Rāmacandradeva Yādava of Devagirī (1271-1309 A.D.) whose name along with that of his minister, the famous Hemādri Paṇḍita, appears prominently as the leader of the devotional cult of Paṇḍharpūra and as one of the donors. The stone-slab containing this inscription is taken as sacred by the devotees of Viṭhobā assembling in thousands every year at Paṇḍharpūra and brushing their backs against the slab with a blind faith of getting emancipation from the endless chain of eightyfour million births and deaths. This has resulted in the fading out of the inscribed portion in many places and left the slab in a much abraided condition. The Inscription is referred to by BHAGVANLAL INDRAJI in his article on the temple at Paṇḍharpūra (vide, *Gazetteer of the Bombay Presidency*, 10.421) and was read for the first time by RAJAVADE in *Granthamālā*, 12.1. It was re-read by the present author in the *Poona University Journal*, 1.1, and published therein along with its estampages.

This Inscription is popularly known as the slab of eighty-four probably because of its being inscribed and installed in the Śaka year 1195 (1273 A.D.) which commemorated the eighty-fourth birth-day of the temple of Viṭhobā at Paṇḍharpūra which was founded in the Śaka year 1111 (or 1189 A.D.) according to an inscription found there and edited by the present author (vide, *Mahārāṣṭra Sāhitya Patrikā*, April-June, 1956).

Line 1 in the Text serves as a general title to the Inscription and lines 28 to 33, from Column 1, contain

references to the four prominent donors, namely, the Minister Hemādri Paṇḍita, Rāmacandradeva — the Ruler, and Viṭṭhaladeva and Baladeva-nāyaka, his chief officers.

The inscription contains the following OM. forms which deserve attention :

Masc. Nom. Sg.	*saku* (1, 2), *vivaru* (1).
Masc. Instr. Sg.	*Rāmacandradevarāẽ* (6), *Baḷadevanāyakẽ* (7).
Masc. Instr. Pl.	*paṇḍītī* (3).
Masc. Dat. Sg.	*Viṭhaladevarāyāsi* (1, 4/5).
Masc. Gen. Sg.	*paikācā* (1).
Fem. Instr. Pl.	*bhaktamāliā* (1).
Fem. Gen. Pl.	*cāliāncē* (5).
Verbal forms :	*cālāveā* (1), *vāhīla* (6).

The Inscription refers to Rāmacandra Yādava as *Śrī Jādava Nārāyaṇa* and *prauḍhapratāpacakravartti* (ll. 5, 6), to his chief minister Hemāḍī-Paṇḍita as belonging to a place named *Soḍavī* (l. 2) and to Paṇḍharpūra as *Phāganipura* (l. 1). The word *gadyāṇaka* is abbreviated to *ga* (l. 3) as in the Divē-Āgara plate and Āmbe-Jogāi inscription (Nos. 2 and 3).

Ex. 6. *Unhakadeva Stone-Inscription.*

This is an extract from the Unhakadeva Inscription, found at a small hamlet of the same name in the Adilābād District of the former Hyderābād State. The place is known for its hot springs which give it the present name (< Sk. *Uṣṇodaka-deva,* the God of hot water). The Inscription is on a polished stone measuring 2′ × 1′ and contains eighteen lines. The writing is in the Nāgarī script, but with no use of the *pṛṣṭhamātrā*. The Inscription is dated Śaka year 1201 (1279 A.D.) and no other details regarding the month, day and etc. are mentioned. Its object is to record a grant made towards the temples of Unhakadeva and Rāma in the regime of one Meghadeva who was the deputy officer under Hemāḍi-Paṇḍita, the Minister in Chief of Rāmacandra Yādava, in the Śaka year

1201. The last line of the inscription suggests that one Lāka Rāvota, a devotee of the Goddess Reṇukā, was the author of this grant-deed inscribed on a stone.

The anecdote of sage Śarabhaṅga to which a reference is made in line 4 of this inscription is originally from VALMIKI's *Rāmāyaṇa*[1] modified later by a number of poets engaged on the theme of Rāma-kathā. VALMIKI and following him EKANATHA, the Marāṭhī poet-saint of the fifteenth century, do not make any mention, however, of this sage Śarabhaṅga as suffering from leprosy and of Rāma as creating the hot spring for him by the throw of an arrow. This is a later modification of the original story from the *Rāmāyaṇa* first attempted probably by SRIDHARA, the popular Marāṭhī author of *Rāma-Vijaya* (Śaka year 1625).[2] The present inscription says that the temples at Unhakadeva were erected as a monument to the mythological story of the Epic of Rāma. Only the first twelve lines of this inscription are included in the present extract, the remaining lines giving only the particulars of the lands donated to the temples. The following are some of the morphological forms which deserve mention :

Masc. Nom. Sg.	*hāthisāhāṇī* (2), *nāeku, kastu, Somadeyo* (3), *Rāmu* (4), *Saraṇu* (6), *namaskāru* (7, 8).
Masc. Instr. Sg.	*prasādẽ* (5), *-sutẽ, Meghadevẽ* (6).
Masc. Dat. Sg.	*āsramā* (4), *caṇeyā* (12), *Unhaka-devā, Rāmā* (12).
Masc. Gen. Pl.	*Harīharā̃* (7), *brāhmaṇā̃* (10).
Masc. Abl. Sg.	*kālauṇi* (5).
Masc. Gen. Pl.	*Harīharā̃* (5), *grāmādhyedevā̃* (9).
Fem. Gen. Sg.	*koṭhiā* (12).
Fem. Loc. Sg.	*Cākulivā̃* (9).
Neut. Instr. Sg.	*suṣe* (12).
Neut. Dat. Pl.	*tirthā̃* (7), *bonayā̃* (9).
Neut. Loc. Pl.	*devāle* (7).

1. *Araṇya Kāṇḍa, Sarga* V.
2. *Rāma-Vijaya,* Ch. XIII, Nos. 103-117.

Pronouns : *he* (4), *hẽ* (5), *to* (6), *teyācā* (7), *tayāncī* (10), *tẽ* (12).
Postpositional declension : *Sarabhaṅgāprītyartha* (4), *saṁvatsaraparyanta* (11).
Num. adjectives : *tetīsā* (7), *ekadoṇi* (11).
Verbal forms : *āle* (4), *kelẽ* (5), *kelà* (6), *jālā* (7), *ho* (8), *karāveyā* (10), *bhaṅgaleā* (11), *karāvẽ* (12), *ure* (12).

Besides these, the extract contains some archaic words peculiar to OM. like *bonẽ* (9), *sthala* (9, 10) and *kāmatu* (11).

The following phonological changes have to be noted :
kh > *ṣ* : *suṣe* (Sk. *sukha*), 12.
ṇ > *n* : *Unhakadeva* (Sk. *uṣṇodakadeva*), 12.
ṇ > *n* > *l* : *uṣla* (Sk. *uṣṇa*), 5.
y > *e* : *nāeku* (Sk. *nāyaka*), 3.
v > *y* : *Somadeyo* (Sk. *somadeva*), 3.
ś > *s* : *Sarabhaṅga* (Sk. *śara-*), 4; *āsramā* (Sk. *āśrama*), 4; *saraṇunāekā* (Sk. *śaraṇa-*), 6.

References :

1. Y. K. DESAPANDE : *Unhakadeva Inscription* (vide, Quarterly of the Bhārata Itihāsa Saṁśodhaka Maṇḍaḷa, Poona, 9.20).

Ex. 7-8-9. *Līḷā-Caritra.*

These three passages are from *Līḷā Caritra*, a biography of Cakradhara, the founder of the Mahānubhāva Sect, by MHAIBHATA, written in about 1278 A.D. (1200 śaka) after his passing away. MHAIBHATA came originally from Sāroḷẽ, a village in Ahmednagara district, and after completing his education in Mahārāṣṭra and in Telaṅgaṇa he joined the Mahānubhāva sect and made Ridhapūra the place of his permanent residence. After the death of Cakradhara in 1276 A.D., MHAIBHATA applied himself to the work of collecting his memoirs from his followers and after a strenuous labour of about two years completed the undertaking in about 1278. This biography,

the first of its kind in Marāṭhī, is in the form of memoirs of Cakradhara and is divided into three parts, namely, *Ekāṅka*, *Pūrvārdha* and *Uttarārdha*, containing in all about one thousand incidents from his life. Extract XVI gives some idea about the devotion and single-mindedness with which MHAIBHATA worked on the arduos task of collecting and compiling the memoirs of an epoch-maker like Cakradhara. The work, apart from being the life-history of the founder of a religious sect, is also valuable as a socio-religious history of Mahārāṣṭra of the thirteenth century. It formed the source-volume of a number of later works like *Sūtrapāṭha*, *Dṛṣṭāntapāṭha* and others and is also known for its simple, yet chaste style. The importance of *Līḷā-Caritra* to the study of Old Marāṭhī linguistics is very great as it contains a number of archaic forms and vocables, not literary, but popular.

The first of these three extracts, No. 7, describes Cakradhara as the son of a Minister of State in the prime of his youth, given to gambling. This is the pre-illumination stage in his life. In the second passage, No. 8, we see him as a solitary rover wandering in search of God and doing some odd jobs like rearing cattle in a way all his own. The last passage, No. 9, is a semi-historical one indicating the political upheaval that took place in the capital of the Yādava Kings in the year 1271 A.D. when Rāmadeva wrested the sovereign power from the hands of Āmaṇadeva and ascended the throne of Devagirī. Here we see the personal and the impersonal woven together and yet the enlightened Cakradhara remaining unconcerned with the material changes taking place round him.

Ex. 10. *Sūtrapāṭha.*

Sūtrapāṭha, from which the present passage is selected, though usually ascribed to KESOBASA, is really the work of CAKRADHARA, the founder of the Mahānubhāva Sect. While writing out his memoirs for '*Līḷā Caritra*', its author, MHAIBHATA, had incorporated a number of utterances of Cakradhara into his work which were later collected to-

gether by KESOBASA in the form of the present *Sūtrapāṭha*. It is clear from the history of the making of *Sūtrapāṭha*, therefore, that its authorship should go to CAKRADHARA and not to KESOBASA who was actually the compiler or editor of these *sūtras* and nothing more. The *Sūtrapāṭha* is a collection of over a thousand sayings of CAKRADHARA and is divided into two parts, *Ācāra* and *Vicāra*, the first dealing with ethics and the second with metaphysics. A *sūtra* is defined in Sanskrit as a cryptic saying carrying universal thoughts expressed in a clear and smart manner,[1] and the present *sūtras* of CAKRADHARA bear this test to a large extent. The *Sūtrapāṭha* can aptly be described as the Testament of the Mahānubhāvas since it contains the essence of their philosophy and is recited daily by every follower of this sect, whether Marāṭhī-speaking or not. It formed the subject of a number of later commentaries by various scholars and lent itself for the erudition of many Paṇḍitas. The date of the compilation of these *sūtras* by KESOBASA is immediately after the completion of *Līḷā-Caritra*, i.e., about 1280 A.D.

The fifteen *sūtras* selected here are from the ethical part of the *Sūtrapāṭha* and give some idea about the pessimistic extremism in CAKRADHARA's view of life.

Ex. 11. *Dṛṣṭāntapāṭha.*

The Parable in this extract is one of the hundred and fourteen compiled by the author of *Mūrtiprakāśa*, namely, KESOBASA. After compiling the aphorisms of Cakradhara as found in MHAIBHATA's *Līḷā-Caritra*, KESOBASA turned to the many parables that Cakradhara had narrated to his disciples and brought out a collection of these under the title *Dṛṣṭāntapāṭha*. Each parable in this collection consists of three parts : (1) the *Sūtra* or Dictum, (2) the *Dṛṣṭānta* or Parable proper, and (3) the *Dārṣṭāntika* or Inference. Of these the first two, namely, the Dictum and

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1. अल्पाक्षरमसंदिग्धं सारवद्विश्वतोमुखं ।
अस्तोभमनवद्यं च सूत्र सूत्रविदो विदुः ॥

the Parable, are by CAKRADHARA, and the third, namely, the Inference, is by KESOBASA. The first two were narrated, and not written, by CAKRADHARA during the years 1268 and 1273 A.D., while the Inferences were written by KESOBASA in about 1280 A.D. There is difference in their styles also. That of the Dictum and the Parable is natural and lively, whereas the Inference reads somewhat strained and artificial. The three together go to form the popularised philosophy of the Mahānubhāva sect.

The present parable of an elephant was narrated by CAKRADHARA to MHAIBHATA, the author of the *Līḷā-Caritra*, at Domegrāma and brings out the relation between God and his attributes.

Ex. 12. *Pūjāvasara.*

The present extract is from the *Pūjāvasara* or *Nityadinī-Līḷā* by BAIDEVA-BASA, a disciple of Nāgadevācārya and close associate of Cakradhara. The daily routine of the latter had been observed very closely by BAIDEVA and was recorded later in the form of *Pūjāvasara* which literally means the 'periods of worship'. The work, though small in size, is valuable both linguistically and sociologically as it describes in all details the daily routine of the people of Mahārāṣṭra some seven hundred years ago and in the peculiarly naive style of a commoner. BAIDEVA had a fine literary taste as is seen from his famous remark on the *Śiśupāla-vadha* of BHASKARA, quoted in the note to Ex. No. 28. The date of composition of *Pūjāvasara* is not known. But it must be somewhere about 1285 A.D. BAIDEVA died in the year 1309 A.D.

The present selection depicts the morning times in the daily routine of Cakradhara.

Ex. 13-14. *Govindaprabhu-Caritra.*

This and the next extract are from the *Govindaprabhu-Caritra* by MHAIBHATA, the author of *Līḷā-Caritra*

(vide, Notes to Ex. No. 7). This work contains the memoirs of Govindaprabhu of Ridhapūra and is popularly known in the Mahānubhāva Sect as *Ridhapūra-Caritra*. KOLATE, however, prefers to call it *Govindprabhu - Caritra* as it is a biography of the Guru or spiritual teacher of Cakradhara narrated in the form of memoirs. Govindaprabhu, though spiritually great, was yet a commoner who spent his whole life at Ridhapūra, a village in the Amarāvatī District. These memoirs by MHAIBHATA give us some idea about the Marāṭhī language as spoken then in Varhāḍa or Vidarbha. The date of the composition of this work is about 1288 A.D.

The first reminiscence (No. 13) is about the superhuman powers of Govindaprabhu who brought to life a dead child, while the second one (No. 14) is about his burial when all his devotees were greatly afflicted with sorrow.

Ex. 15-16-17. *Smṛtisthaḷa*.

This and the following two passages are from *Smṛtisthaḷa*, a collection of the memoirs of Nāgadeva, by NARENDRA and PARASURAMA. Nāgadeva was the first official Ācārya or preceptor of the Mahānubhāva sect and though not a writer himself was an inspiration to many. His memoirs, about seven hundred in all, were collected jointly by NARENDRA, the author of *Rukmiṇī-Svayaṁvara*, and PARASURAMA, a noted scholar, in about 1308 A.D. About half of these seven hundred reminiscences are extant to-day and are edited by V. N. DESAPANDE under the title *Smṛtisthaḷa*. This work serves as a good reference-book to the earlier litterateurs in the Mahānubhāva sect most of whom were creations of Nāgadevācārya who is the theme of *Smṛtishaḷa*.

The first of these memoirs, No. 15, gives us a first-hand account of the history of the composition of *Rukmiṇī-Svayaṁvara* by poet NARENDRA, bringing out his self-respect. The second one, No. 16, describes graphically

the pains that MHAIBHATA took in the composition of his *Līḷā-Caritra*, as also the sincerity of purpose with which he worked upon it. The third memoir is about the last moments of Nāgadeva himself and shows the oneness of purpose with which he led the cult of his Master, Cakradhara.

Ex. 18. *Pañcatantra.*

This passage is from a Marāṭhī version of *Pañcatantra*, the famous collection of didactic stories in Sanskrit. The original *Pañcatantra* travelled from one country to another and while doing so changed its appearance in its different versions in different languages. The present selection is from a similar rendering in Marāṭhī done by an unknown author some time in the beginning of the fourteenth century. It contains the story of a monkey and a crocodile from the fourth part of *Pañcatantra*, known as *Labdha-Praṇāśa* or the loss of the gain, first published by V. L. BHAVE in the *Mahārāṣtra Kavi* of Śaka 1829.

Ex. 19. *Śrī Kṛṣṇa-Caritra.*

This passage is from *Śrī Kṛṣṇa-Caritra* or the Life of Śrī Kṛṣṇa, a prose work ascribed to the authorship of BHASKARA according to Y. K. DESAPANDE and V. N. DESAPANDE and to that of MHAIBHATA according to KOLATE. It seems more likely that MHAIBHATA, who has to his credit similar other biographies written in the form of memoirs, is the author of this work also. It represents yet another specimen of Marāṭhī prose of the thirteenth century and depicts the life of Śrī Kṛṣṇa as narrated by Cakradhara, the founder of the Mahānubhāva Sect, to his female disciple Mahadāisā. This biography is in the form of a series of incidents in the life of Śrī Kṛṣṇa as narrated by CAKRADHARA which fact gives him, and not to MHAIBHATA or BHASKARA, the real credit of this work. The latter are only the editors as in the case of the *Sūtra-pāṭha* (Ex. No. 10). This work was published serially in

the *Marāṭhī Saṁśodhana Patrikā*, Vols. III, IV and V, and was edited by A. K. PRIYOLKAR.

The present extract describes an episode in the life of Śrī Kṛṣṇa when he offered deliverance to the unsophisticated wives of the orthodox priests by making them feed his hungry playmates. The passage appears in Vol. III, No. 3, p. 36 of the abovementioned Journal.

Ex. 20. *Vivekasindhu.*

This is an extract from the first chapter of *Vivekasindhu* composed in the year 1188 A.D. (Śaka 1110) by MUKUNDARAJA who lived according to some at Āmbe-Jogāi, (Dt. Bīḍa) and according to others at Āmbhorē (Dt. Bhanḍārā). *Vivekasindhu* is the earliest known work in Marāṭhī and tries to expound the principles of Vedāntic philosophy. It is true that the language of this work appears to be of a later period than that of *Jñāneśvarī* and it is for this reason that doubt has been expressed about anteriority being assigned to MUKUNDARAJA. But when we remember that ancient works may in course of time be recast into modern form, it need not seem impossible that MUKUNDARAJA's works themselves may also have been recast and that, therefore, what modernity there appears in his works is due to the successive shape that they took after him. Recent researches, moreover, have proved it beyond doubt that MUKUNDARAJA did live in the second half of the twelfth century and that the authenticity of his works, especially of *Vivekasindhu*, need not be questioned. A critical edition of this work has very recently been brought out by K. P. KULKARNI.

Here MUKUNDARAJA glorifies Marāṭhī, the language of his work, in almost superlative terms and with high poetic imagery. His words remind us of similar utterances by JNANESVARA, who came a century later.

Ex. 21. *Dhavaḷās.*

This is an extract from the *Dhavaḷās* or marriage-songs composed by MAHADAISA or MAHADAMBA in about

1285 A.D. She was the wife of one Vāmanācārya of Purī who was a priest to the Yādava King Mahādevarāya. Vāmanācārya died young leaving his wife a widow who then followed Cakradhara and was later joined by her cousin Nāgadeva. MAHADAMBA was very intelligent and in high esteem of the followers of the Mahānubhāva Sect. After the passing away of Cakradhara, she came to stay with Govindaprabhu at Ridhapūra and was with him till his death. It seems from her memoirs as found in the *Smṛtisthaḷa* that she was a gifted poetess and a 'friend, philosopher and guide' to her co-aspirants. She died old at the age of about seventy or seventy-five.

The present passage is selected from her *Dhavaḷās* or songs composed for being sung at the time of the marriage-ceremony of Kṛṣṇa and Rukmiṇī. These songs narrate this whole episode and are composed in what is known as the literary *Ovī* form, a kind of free, yet rhymed verse. The word *dhavaḷā* (< Sk. *dhava*, husband; bridegroom) literally means a Marriage-song. The present extract depicts the heart-rendings of Rukmiṇī for the attainment of Kṛṣṇa which is a prelude to her marriage with him later.

Ex. 22. *Mūrtiprakāśa.*

There are two views about the authorship of *Mūrtiprakāśa* from which poem this selection is made. Tradition regards it as belonging to KESO-BASA, the compiler of the *Sūtrapāṭha* and *Dṛṣṭāntapāṭha* (Extracts No. 10, 11) and a very close associate of Cakradhara. According to *Smṛtisthaḷa,* however, the author of this work is not KESO-BASA, but KESAVACARYA, the former Guru of BHASKARA KAVISVARA. This latter view is not acceptable as it is unlikely that a literary work, howsoever merited it may be, by one who did not belong to the Mahānubhāva sect would be taken by its followers within their fold. Tradition ascribing the work to KESO-BASA has, therefore, to be honoured in the absence of any contrary evidence. It is rather surprising that such a fine piece by a senior

author like KESO-BASA was not included in the list of the seven major works of the Mahānubhāvas. *Mūrtiprakāśa*, describing in details and in a poetically adorned style the grace of the form of Cakradhara, was written in about 1285 A.D. The poem is as yet unpublished.

The present passage, depicting the self-confidence of the author in the task of describing the grace of Cakradhara, opens out a mine of poetic similes so favourite with the Mahānubhāva poets.

Ex. 23-24-25. *Jñāneśvarī*.

This and the next two extracts are from *Jñāneśvarī*, the well-known Marāṭhī commentary on the *Bhagavadgītā*, written in 1290 A.D. by JNANESVARA, the greatest of the poet-saints of Mahārāṣṭra. JNANESVARA, who was initiated into the path of spiritualism by his elder brother Nivṛtti, combines in him both knowledge and devotion, the main principles of the Nātha and the Bhāgavata cults respectively. Though primarily a philosophical work, the literary beauty of *Jñāneśvarī* is unsurpassed and one is forced to admit its claim to be regarded as the greatest work in Marāṭhī ever written. It is really a great wonder that JNANESVARA could write such a work par excellence when he was hardly eighteen. After its creation he joined Nāmadeva, the leader of the cult of devotion at Paṇḍharpūra, and both together toured all over India visiting a number of holy places and initiating masses into the line of the saints. After completing this spiritual pilgrimage, JNANESVARA returned to Paṇḍharpūra and then to Āḷandī (Dt. Poona) where he passed away while in meditation on the 13th day of the dark half of Kārtika in the Śaka year 1218 (i.e., 1296 A.D.). Besides *Jñāneśvarī*, he has to his credit another treatise on the Vedāntic philosophy, namely, *Amṛtānubhava* and quite a good number of *Abhaṅgas* or devotional lyrics, one of which is included in Ex. No. 31.

Jñāneśvarī, written in the *Ovī* form, is invaluable to every student of Old Marāṭhī linguistics, as it contains a

number of archaic forms which go to make its language. Unfortunately, however, the original text of this great work, said to be dictated to one Saccidānanda Bābā by JNANESVARA, is not extant today and we have to remain satisfied with the redaction of the original done by EKANATHA some three hundred years later. The language of *Jñāneśvarī* was, of course, slightly modernized by EKANATHA, but it is not likely that he took liberty with its text. MADAGAVAKAR and RAJAVADE have published two different editions of this work which they claim as pre-Ekanātha texts of *Jñāneśvarī* approaching the archetypus which is not extant today. Reference may here he made to PANASE's work on the 'Linguistic Peculiarities of *Jñāneśvarī*', with an index verborum appended, and VELINGKAR's 'Dictionary of *Jñāneśvarī*', which would prove useful to a student of language. The first part of RANADE's classic work, '*Mysticism in Mahārāṣṭra*', deals with JNANESVARA and his works and is invaluable to all those who are interested more in the thought-content than in the outer form.

In the first of the present three extracts, No. 23, JNANESVARA tries to bring out the essential feature of human life, namely, misery and emphasises the necessity of search for God through it. In the second passage, No. 24, he compares the Absolute with the Sun, even like PLATO in his *Republic*, and describes by means of a sustained metaphor the Sun of Absolute Reality. The last passage, No. 25, forming the epilogue of *Jñāneśvarī*, is the most celebrated one where its author asks for grace from God. These three passages can be said to form a chain of thoughts, as if, by which JNANESVARA takes us from misery to bliss through the wonderful experience of the Sun of Absolute Reality.

Ex. 26. *Rukmiṇī Svayaṁvara.*

This passage belongs to *Rukmiṇī Svayaṁvara*, a narrative poem written by NARENDRA in 1292 A.D. (Śaka

1214). It seems according to *Smṛtisthaḷa* that he was one of the poets in the court of King Rāmacandra Yādava of Devagiri and was offered a tempting sum so that he should ascribe the authorship of his present poem to the King. NARENDRA, however, being a poet with self-respect totally rejected the royal offer and, getting disgusted with the ways of the world, joined the Mahānubhāva sect and became a follower of Nāgadevācārya (vide, Ex. No. 15). He brought with him the present composition on the episode of the marriage of Rukmiṇī which was left incomplete, consisting of 879 verses in the *Ovī* metre. The poem was later completed, but not by NARENDRA. For a fuller account of this poet and his poem reference may be made to the Introduction to *Rukmiṇī-Svayaṁvara* as edited by KOLATE (1940).

The present extract contains a highly poetical description of Rukmiṇī, the heroine of the poem, done in a more or less conventional manner peculiar with the poets in the Mahānubhāva Sect.

Ex. 27. *Rasa-Kaumodī.*

This passage is selected not from any literary work, but from a short treatise on medicine, namely, *Rasa-Kaumodī,* written in verse form by VITTHALA GALANDA in about 1300 A.D. (or Śaka 1222). The author, an eminent physician of his times and an authority on the Indian system of medicine, has a number of works on Āyurveda to his credit, some four of which are in Marāṭhī. It seems that his ancestors belonged originally to Aḷajapūr (i.e., Elicapūr of today) in Vidarbha and later branched off, one branch settling at Bijāpur and the other at Gulburgā in Karnāṭaka. VITTHALA himself was a physician in the court of King Bukkarāya of Vijayanagar. The present work of his, containing about 400 verses in the *Ovī* metre, is recently edited for the first time by SRIDHARA KULKARNI with an Introduction. This edition is based upon a single manuscript found at Gulburgā and copied by the great grand-son of its author at Aḷajapūr in the 16th

century. This MS. is one of the oldest manuscripts available in Marāṭhī.

The word *Rasa* in the title of this work needs some clarification. *Rasa* is a very important technical term in the Indian system of medicine and is used with two different meanings in different periods. CARAKA, SUSRUTA and VAGBHATA, three earliest authorities on Āyurveda, use the term *Rasa* as meaning God, or the very Soul of life, and *Rasāyana* as meaning the pathway to this Soul or its well-being. Later authors, however, intepret *Rasa* as mercury and *Rasāyana* as preparations of mercury. The author of the present work tries to synthesise these two connotations when he says :

रसु तंव ईश्वराचा अवतारु : औषधी तयाचा परिवारु :

meaning that *Rasa* is an incarnation of God himself and medicines his paraphernalia.

The present extract from *Rasa-Kaumodī* describes the prognosis of death, or in other words, gives the symptoms of a *gatāyu*, i.e., one the end of whose life is fast approaching.

Ex. 28-29. *Śiśupālavadha* and *Uddhava-Gītā*.

These two passages are from the works of BHASKARA, a Mahānubhāva poet coming from Kāsāra-Borī. In his earlier life he was a follower of the Kalaṅkī sect but later joined the Mahānubhāvas and became a disciple of Nāgadevācārya. He was a good speaker and his lectures on the *Bhāgavata* had become very popular. He had command over Marāṭhī and had received high compliments for his style from his *Guru*. After joining the Sect, he composed his first work, namely, *Śiśupālavadha*, which attracted the attention of many. BAIDEVA, his senior colleague, however, forbade him from writing any more of such poetry which belonged to the worldly life and asked him to take to devotional writing. Accordingly, BHASKARA wrote *Uddhava-Gītā* or the *Ekādaśa-Skandha*, based on the eleventh chapter of the *Bhāgavata* and narrating the

philosophical teachings of Kṛṣṇa to his disciple Uddhava. The date of the composition of these two works is a debatable point and until recently it was believed that they were pre-JNANESVARA works. Research has, however, proved it that BHASKARA wrote his first work, namely, *Śiśupālavadha*, in about 1305 A.D. (or Śaka 1227) and not earlier. After the death of his teacher Nāgadeva in 1302 A.D., BHASKARA had to emigrate to Koṅkaṇa or the coastal area on account of the Muslim invasion over the Deccan and lost a number of manuscripts during his travel. When all was quiet, he returned to his original place and tried to re-organise the sect. He spent his last days at Aṣṭī, in Ahmednagar district, and died there in about 1310 A.D. For a fuller treatment of the life and works of BHASKARA, reference may be made to KOLATE's '*Bhāskara Bhaṭṭa Borīkara*' (1935). The *Smṛtisthaḷa* and *Vṛddhācāra* also contain some very interesting memoirs of this great poet popularly known as KAVISVARA BHASKARA (*Smṛ.*, Nos., 55, 116, 119, 120, 204, 242; *Vṛddh*, Nos., 2, 5, 6, 10, 12, 16).

The first of the two present extracts is from *Śiśupāla-vadha*, glorifyig the poetic grace of the story of Kṛṣṇa. The second one is from *Uddhava-Gītā* depicting in a very touching manner the sorrow of Uddhava at the idea of Kṛṣṇa's proposed departure from this world.

Ex. 30. *Vachāharaṇa.*

This passage from *Vachāharaṇa* comes from DAMODARA Paṇḍita, the celebrated author belonging to the Mahānubhāva Sect. ~~He was a contemporary~~ and a co-worker of KESIRAJA, the famous compiler of the *Sūtra-pāṭha*. The friendship between the two was so close that DAMODARA Paṇḍita ascribed his poem to KESIRAJA and probably vice versa. DAMODARA fully deserved the title of a Paṇḍita, for he was well-versed in the Mahānubhāva philosophy and was one of its chief exponents. He knew the art of music too and was specially permitted by his *Guru*, Nāgadevācārya, for whom he had the highest regard,

to sing devotional songs in spite of the dictum of Cakradhara that all music should be banned. He had a command over language, a fact which was openly declared by his *Guru* when he said, 'पंडितासि संस्कृती मऱ्हाटिया सरळी '.[1] He has composed a number of philosophical songs known as *Caupadīs*, besides the present poem, namely, *Vachāharṇa*, which was written by him round about 1316 A.D. (or Śaka 1238) according to KOLATE.[2] *Vachāharaṇa* (meaning 'seizing of the calves') is a narrative poem in the *Ovī* metre based on an episode in the life of Kṛṣṇa as found in the *Bhāgavata* (10.12-14). The story depicts an incident in which the cattle belonging to the cow-herds in Gokuḷa were seized by Brahmadeva appearing in the form of a demon and were later released by the super-human powers of Lord Kṛṣṇa.

The present extract from this poem, while setting out its greatness, describes succinctly the *Nava-rasa-nāṭaka*, or the drama of Kṛṣṇa's life having all the nine poetical sentiments, reminding the reader of similar utterances in SHAKESPEARE.

Ex. 31. *Abhaṅgas.*

This extract contains five *abhaṅgas* from five different poet-saints who were contemporaries. An *abhaṅga* is a metrical composition, a variation of the *Ovī* set to music, and somewhat fluid in its character. As regards its content, it corresponds closely to the religious lyric in English literature. For the *abhaṅgas* are an outpouring of the heart coming from an ardent devotee of God and touching the chords of emotion even in a common reader. We see the uprise of this kind of literature with JNANESVARA, the author of *Jñāneśvarī*, and NAMADEVA, the poet-saint of Paṇḍharapūr, who together brought it to perfection, and its pinnacle in TUKARAMA who belonged to the sixteenth century. This vast literature covering

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1. Meaning, 'Paṇḍita writes both Sanskrit and Marāṭhī fluently' (vide, *Smṛtisthaḷa*, 88).
2. *Vachāharaṇa* (1953), Intro. pp. 32-36.

thousands of *abhaṅgas* is, however, deprived to a certain extent of its linguistic value as it has been slightly modernized while coming down to us through oral tradition. Still we do find some archaic forms in the *abhaṅgas* of JNANESVARA and his contemporaries like NAMADEVA.

The first of these five *abhaṅgas* is from JNANESVARA himself wherein we can see his rightful complacence achieved through the grace of his *Guru*, Nivṛttinātha. The second one is from NAMADEVA where he insists on the significance and efficacy of the Name of God. In the third *abhaṅga* we see SAVATA, the gardner, experiencing all-pervading God in his orchard. The fourth one is by COKHA, the untouchable, depicting him as a socially low, yet devotionally high soul. And the last of these *abhaṅgas* comes from JANI, the maid-servant in the family of NAMADEVA, in which she analogically describes the attachment of God to his devotee.

Ex. 32. *Sahyādri–Varṇana.*

This is an extract from *Sahyādri-varṇana*, a descriptive cum narrative poem written by RAVALO or RAGHO BASA in about 1333 A.D. The poem forms the last of the seven major works of the Mahānubhāvas and has for its subject the incarnation of Lord Dattātreya, the second of their five Kṛṣṇas. Lord Dattātreya lived on the Sahya range of mountains in the Deccan where he performed many miracles, a reason why the present poem is named after the place and not after the person. Its title is naturally deceptive to some extent and we find that the poem speaks more about Lord Dattātreya than about his location, namely, the Sahyādri. The author of this poem belonged to Pātharī, a village in Vidarbha, and was a disciple of Hirāisā, a woman aspirant among the spiritual fold of Nāgadevācārya. It is this very RAVALO-BASA who invented the secret code-alphabet used by the later Mahānubhāva writers.

Sahyādri-varṇana is as yet unpublished. Selection, therefore, had to be made from a few sample extracts given

by NENE, a scholar of Mahānubhāvic studies, in his article published in the Quarterly of the Bhārata Itihāsa Saṁśodhaka Maṇḍaḷa (23.4.78-92). The present passage contains a poetic description of the mountain Sahyādri near Mātāpura or Māhūr, the seat of Lord Dattātreya.

Ex. 33. *Ṛddhipura-Varṇana.*

This is a passage from *Ṛddhipura-Varṇana*, a descriptive poem written in 1363 A.D. (Śaka 1285) by NARAYANA BASA who belonged to a village named Bahāḷiye in the district of Khāndeśa. He was given to wiles in his youth but later repentance took over him and he was initiated into the Mahānubhāva Cult. Ṛddhipura, where Govindaprabhu lived, is a small village in Amrāvatī district and is regarded as the holiest of all places by the Mahānubhāvas. It is no wonder, therefore, that quite a number of poets from this cult have made it a subject of their compositions.

Here NARAYANA BASA gives us a graphic and poetic description of Ṛddhipura and its surroundings. The verses selected are Nos. 44, 45, 48, 58, 71, 75, 76, 83, 91, 96, 100 and 101 from the original poem as edited by Y. K. DESAPANDE in the year 1929.

ETYMOLOGICAL GLOSSARY

1. The Glossary covers all the vocables occurring in the present Texts including their orthographical variations. Generally, the first occurrences are mentioned, though this has not been followed as a rule, especially in the case of pronouns. All references to the Texts are to extracts and lines in the case of prose passages and verses in the case of poetry. The abbreviations are those used in TURNER'S *Nepālī Dictionary* or any standard work on Indian linguistics and need not be explained here as they are indicated separately.

2. The vocables are given in the spelling in which they occur in the OM. texts which present quite a variety of orthographical forms. Although attempt has been made to attain completeness, it must be said with SWEET that every dictionary is necessarily a compromise. This applies especially to the vocabulary of OM. writings with all their orthographical vagaries. I have, therefore, tried to give the spellings of the OM. texts as completely as possible with a view to acquaint the student of Old Marāṭhī with the bewildering irregularities and inconsistencies of the OM. texts. I have thus principally abstained from the normalization of spellings. Semantic variations are indicated.

3. As to Etymology, I have restricted myself to the OI-A. origins, giving those from MI-A. when necessary. Yet when some considerable change in the form of a word has occurred it has been referred to. In the case of Sanskrit origins, only the nominal bases and verbal roots have been mentioned. Doubtful etymologies are either not given or given with a question-mark.

4. TURNER'S *Nepālī Dictionary* and BLOCH'S Index Etymologique to his *La formation de la langue Marathe* are referred to whenever possible and I have also indicated, where necessary, cognate forms from other writings of the OM. period.

5. Postpositions and suffixes are shown separately from the oblique forms of nouns by means of a hyphen; e.g.,

kāmata : *kāmatā–madhyẽ.*

ghāṇā : *ghāṇaā–prati.*

cālī : *cāliān–cẽ.*

sāhitya : *sāhityā–ceni.*

akasmāta (Sk. *akasmāt*) ind., suddenly, accidentally 27, 13.
akhaṇḍa (Sk.) adv. of time; perpetually 20, 8.
akhaṇḍita (Sk.) adv. of time; incessantly, without break 25, 7.
agnikuṇḍẽ (Sk. *agni–kuṇḍa*) n.nom.pl., enclosure for consecrated fire 19, 25.
agnipuruṣa (Sk. *agni-puruṣa*) m.nom.pl., deity of fire 19, 25.
agnipuruṣī instr. pl. 19, 26.
agnīsi (Sk. *agni*) m.dat.sg., fire 19, 13.
aghavâ (Sk. *agra–vyāpta*) adj. (m.) instr.pl., all, whole 19, 4.
aṅkurī (Sk. *aṅkura*) m. loc. sg., sprout 23, 9.
aṅgīkarīlẽ (Sk. *aṅgī–kṛ*) pp. (n.) III pers. sg., to accept 16, 11.
ajñānatamā–cī (Sk. *ajñāna–tamas*) m.obl.sg., darkness of ignorance 30, 1.
aṭanavīśeṣẽ (Sk. *aṭana–viśeṣa*) m. instr. sg., roaming 16, 1.
aṭharā (Sk. *aṣṭādaśa*) num. adj., eighteen 15, 8; Bloch 286 b, Turner 9 b.
aṇika (Sk. *anyat–ka*) conj., and 0, 10; Bloch 291 b.
ati (Sk.) adj., very much 17, 6.
atikramale (Sk. *ati* √ *kram*) pp. (m.) III pers. pl., to pass 19, 7.
atithī (Sk. *atithi*) m. nom. sg., guest 18, 5.
atisẽ (Sk. *atiśaya*) adv., extremely, very much 0, 5.
Atrīnandanu (Sk. *Atri–nandana*) m.nom.sg., son of Atri 32, 1.
athavā (Sk. *atha–vā*) ind. conj., or 27, 10.
adṛṣṭa (Sk. *a–dṛṣṭa*) adj., disappeared 19, 32.
adbhutā (Sk. *adbhuta*) m.dat. or gen.sg., poetical sentiment of wonder 30, 10.
adyeha (Sk. *adya–eva*) adv. of time, this very day 3, 2.
advayābjinīvikāśu (Sk. *a–dvaya –abjinī–vikāsa*) m. acc. sg., blooming of the lotus of oneness 24, 1.
adhīka (Sk. *adhika*) adj., more, additional 8, 14.
adhīkamāse (Sk. *adhika–māsa*) m. loc. sg., intercalary month 6, 11.
anaṅgu (Sk. *anaṅga*) m. nom. sg., Cupid 26, 11.
anantaśaktī (Sk. *ananta–śakti*) adj. (m.) nom.sg., having infinite powers 11, 1.
Anantā (Sk. *ananta*) m.voc.sg., metron. of Kṛṣṇa 21, 3.
anavrata (Sk. *anāvṛtta*) adv., incessantly 25, 4.
anāvaḍī (Sk. *an–ā* √ *vṛ*) f.nom. sg., dislike 28, 4.
anāśanavrata (Sk.) n.acc.sg., observance of fasting 18, 18.
aniyāḷapaṇa (Sk. *aṇu–*) abstr. n.acc.sg., sharpness 26, 4.
anukampā (Sk.) f.nom.sg., pity 13, 6.
anujñāsamai (Sk. *anujñā–samaya*) m.loc.sg., permission to start eating 16, 28.
anucara (Sk.) adj. (m.) nom. pl., follower 22, 1.
anucīta (Sk. *an–ucita*) adj., improper 16, 34.
anutāpale (Sk. *anu* √ *tap*) pp. (m.) III pers. pl., to repent 19, 33.
anubhavaṇẽ (Sk. *anu* √ *bhū*) denom., n.nom.sg., experiencing 20, 8.

anubhavī–ciyā (Sk. *anubhava*) m.obl.sg., from amongst experience 16, 16.

anega (Sk. *aneka*) adj., many.
  anegī f.nom.pl. 27, 8.
  anegī̃ n.loc.pl. 29, 14.

anna (Sk.) n.nom.sg. 22, 9; acc.sg. 8, 8; food.

anya (Sk.) adj., different 12, 19.

anyathāmatinidretē (Sk. *anyathā–mati–nidrā*) f.dat.sg. sleep of ignorance 24, 11.

apāḍa (Sk. *a–prati*) adj., incomparable, unparalleled 20, 7.
  apāḍā–cā (m.) obl.sg. 20, 6.

abhaṅgu (Sk. *a–bhaṅga*) m. nom. sg., authorship 15, 12; TURNER 20 a, *abhaga*.

abhiprāvo (Sk. *abhiprāya*) m. nom. sg., object, intention 18, 44.

abhyāgatā (Sk. *abhyāgata*) n. dat. sg., hospitality 16, 24.

amaṅgalān–cī (Sk. *a–maṅgala*) adj. (n.) obl. pl., inauspicious 23, 9.

amita (Sk. *a–mita*) adj., immeasurable 27, 12.

amṛta (Sk.) n., nectar.
  amṛtā gen. sg. 28, 4.
  amṛtā–ciyā obl. sg. 26, 9.
  amṛtā–cī obl. sg. 22, 12.

amṛtopama (Sk.) adj. sweet as nectar 18, 10.

ambara (Sk.) n.nom.sg., sky 32, 6.

Ambāsamādhiṣṭhita (Sk. *Ambā– samādhi–ṣṭhita*) adj., ruling over the region of Ambā 3, 3/4.

Ambikā (Sk.) f.nom. sg., ruling Goddess 26, 2.

araṇyarudana (Sk.) n.nom.sg., cry in the wilderness 12, 22.

aruṇodayo (Sk. *aruṇodaya*) m. nom. sg., dawn, break of day 12, 5.

are (Sk.) ind., interjection of calling 18, 41.

Arjunā (Sk. *Arjuna*) m. voc. sg., pers. name 23, 14.

arṇava (Sk.) m.nom.pl., sea, ocean 25, 5.

artha (Sk.) m.nom.sg., meaning, purport, content 20, 12.

arthī̃ (Sk. *artha*) m.loc.sg. (used as postposition of loc.) 22, 12.

arddhu (Sk. *ardha*) num. adj., (n.) nom.sg., half 4, 3.

avaeva (Sk. *avayava*) m., part, limb.
  avaevī̃ instr. pl. 11, 12.
  avaevu nom.sg. 11, 12.

avakaḷā (Sk. *apa–kalā*) f.acc. sg., decline, waning 28, 10.

avagha (Sk. *agra–vyāpta*) adj., all, whole (See under *ā* also.)
  avaghī̃ (n.) nom.pl. 13, 5.
  avaghī (f.) nom. sg. 31, 3.
  avaghē (n.) acc. sg. 15, 4.

avacaṭē (Sk. *apa* √ *ci* : *apacita*, diminished, wasted), adv. by instr., unfortunately 23, 14.

avajasā–ceyā (Sk. *apa–yaśas*) n. obl. sg., failure 27, 6. TURNER 19 b, *abjas*.

avatraṇē (Sk. *ava* √ *tṝ* : *avataraṇam*) n.nom.sg., descent, taking birth 21, 5.

avadhāna (Sk.) n.nom.sg., attention 20, 9.

avadhārī̃ (Sk. *ava* √ *dhṛ*) imp. II pers. sg., to listen 21, 2.

avalokaṇē (Sk. *ava* √ *lok*) v. to see, look.
  avalokīta pr. part 8, 10.
  avalokunu past. part. 0, 11.

avasāna (Sk.) n.nom.sg., end, death 17, 11.

avidye (Sk. *a–vidyā*) f.gen.sg., ignorance 24, 2.
avyaṅga (Sk. *a–vyaṅga*) adj., faultless, perfect 23, 15
avyevān–ce (see *avaeva*) m.obl. pl. 26, 10.
avherāvā (Sk. *ava* √ *hel*) pot. part. (m.) III pers. sg., to discard, disregard 27, 16. BLOCH 289 a.
asaṅgaḍī (Sk. *a – saṅka* or *saṅghaṭa*) n. loc.sg., closed narrow space 24, 5.
Aśvina (Sk. *Āśvina*) m.nom. sg., name of the seventh lunar month 3, 1.

ȧsakẽ (Sk. *āsāgra* ?) adj. (n.) nom.sg., full, whole 27, 1.
asaṇẽ (Sk. √ *as*) v. to be; BLOCH 289 a, TURNER 191 a, *chanu*.
  asatȧ pr. part. 31, 1.
  asatāti pr. III pers. pl. 18, 43.
  asati pr. III pers. pl. 7, 19.
  asatẽ pr. part. (n.) nom.sg. 23, 12.
  asā pr. II pers. pl. 29, 4.
  asāvẽ pot. part. (n.) III pers.sg. 10, 2.
  ase pr. I pers.sg. 17, 6.
  ase pr. III pers.sg. 7, 3.
  aseli fut. III pers.sg. 18, 40.
  asaila fut. III pers.sg. 17, 8.
  asõ pr. I pers.pl. 19, 2.
  aso imp. III pers.sg. 33, 3.
  āti pr. III pers.sg. 19, 3; 33, 6.
  āhāti pr. III pers.pl. 23, 11.
  āhe pr. III pers.sg. 14, 23.
asādhya (Sk. *a–sādhya*) adj., incurable 27, 7.
asiāu (Sk. *āsya* ? – *āya*) m. nom.sg., royal or government revenue 4, 1.
aṡtavāveyā (Sk. *asta* : perf. pass. of √ *as*) fut. part., to set out 23, 8.
ahevakâkaṇa (Sk. *a–vidhava–kaṅkaṇa*) n.nom.sg., marriage bracelet 29, 7; for *aheva*, see BLOCH 289 b.
ahorātrān–cā (Sk. *ahorātraḥ*) m. or n., obl.pl., of day and night 24, 12.
aḷaṅkaraṇẽ (Sk. *alaṅkaraṇa*) n.nom.pl., ornament 26, 5.
aḷaṅkārāveyā (Sk. *alaṅ* √ *kṛ*) fut. part., to ornament 0, 13.
aḷaṅkāru (Sk. *alaṅkāra*) m. nom.sg., (coll.), ornaments 7, 9.
aḷīuḷāsī (Sk. *ali–kula*) n. dat. sg., family of bees 22, 5.

āikaṇẽ (Pk. *ahikkhaṇa* < Sk. *abhīkṣ* ?) v., to hear, listen; BLOCH 301 a.
  āikatu imp. III pers.pl. 20, 10.
  āikā imp. II pers.pl. 32, 4.
  āikāvẽ pot.part.(n.) III pers.sg. 28, 2.
  āikīlẽ pp. part. (n.) III pers.sg. 14, 2.
  āikaijaila pass.fut. III pers.sg. 23, 7.
  āikauni abs. 15, 4.
āīta (Sk. *ā* √ *yat* : *āyatta*) f. nom. sg., readiness, preparation 18, 26.
ākarkhitī (Sk. *ā* √ *kṛṣ*) pr. III pers. pl., to draw, pull 12, 12.
ākāśī (Sk. *ākāśa*) n.loc.sg., sky 31, 5.
ākāḷamṛtyu (Sk. *a–kāla–mṛtyu*) m.nom.sg., untimely death 29, 8.
ākharī (Sk. *ajra* or *ākara*?) n. loc.sg., surrounding 35, 5; TURNER 32 a.

āgā ind., interjection of calling 19, 29.

āṅga (Sk. *aṅga*) n., body; TURNER 33 a.
- āṅga nom.sg. 14, 11.
- āṅgā–cī obl. sg. 26, 10.
- āṅgā–ceni obl. sg. 26, 6.
- āṅgā–varī obl. sg. 27, 12.
- āṅgī loc.sg. 23, 3.

āṅgaṇī (Sk. *aṅgana*) n.loc.sg., court-yard 19, 16; BLOCH 285 b, TURNER 33 a.

āṅgī (Sk. *aṅgikā*) f.acc.sg., cover, garb 23, 8.

āṅguṭheyā–ceni (Sk. *aṅguṣṭhaka*) m. obl., thumb 12, 10; BLOCH 285 b.

āṅguḷiyā–madhye (Sk. *aṅgulikā*) f. obl., finger 12, 10; BLOCH 286 a.

āghavâ (see *aghava*) adj. (f.) instr. or loc.pl., all, whole 23, 10.

ācandrārka (Sk. *ā–candra–arka*) adv. of time; till the sun and moon endure, eternally 5, 1.

ācare (Sk. *ā* √ *car*) pr. III pers.sg., to behave, practise 10, 1.

ācāryī (Sk. *ācārya*) m. instr. pl., master, scholar 0, 11.

āji (Sk. *adya*) adv. of time (by loc.), to-day, this day 7, 17; BLOCH 290 a, TURNER 33 b.

ājhūī (Sk. *adyatanīya* or *adyāpi*) adv. of time; as yet, until now 7, 17.

āṭhaviṇẽ (Sk. √ *āsthāpay*) v., to remember, recollect.
- āṭhavitõ pr. part. (m.) I pers.sg. 17, 12.
- āṭhavītu pr.part. (m.) 33, 5.

āḍakāṭhī (Sk. *antar–kāṣṭhikā*) f.nom.sg., hindrance, obstruction 27, 6; for *āḍa* see TURNER 11 a.

āḍapāḍī (Sk. *antar–pātin*) f. nom.sg., effort, trouble 20, 4.

āṇaṇẽ (Sk. *ā* √ *nī*) v., to bring; BLOCH 291 b.
- āṇavīli caus. pp. (f.) III pers.sg. 7, 23.
- āṇavilẽ caus. pp. (n.) III pers.sg. 18, 32.
- āṇā imp. II pers.pl. 7, 9.
- āṇāvẽ pot.part. (n.) III pers.sg. 13, 10.
- āṇitī pr. III pers.pl. 12, 13.
- āṇilā pp. (m.) III pers.sg. 18, 37.
- āṇilīyā pp. (f.) III pers.pl. 16, 14.
- āṇī pr. III pers.sg. 18, 8.
- āṇī imp. II pers.sg. 13, 7.
- āṇīna fut. I pers.sg. 13, 8.
- āṇū inf. 9, 3.
- āṇūni abs. 12, 6.
- āṇauni abs. 18, 13.

āṇi (Sk. *anyat*) adv. conj., and 7, 16; BLOCH 291 b, TURNER 14 a, *ani.*

āṇikiye (Sk. *anyat–ka*) adj. (m.)loc.sg., another 27, 14.

āṇī f.nom.sg., desire 22, 11; cf. *Jñā.* 6, 18.

ātâ (Sk. *ataḥ* > Pk. *atto*) adv. of time; now 13, 9; BLOCH 287 b.

ātmajñānā–ce (Sk. *ātma–jñāna*) n.obl.sg., Self-knowledge 24, 3.

ātmabhrāntichāyā (Sk. *ātma–bhrānti–chāyā*) f. nom. sg., shadow of illusion about Self 24, 10.

ātmānubhavavāṭe (Sk. *ātma–anubhava–vartman*) f. instr. sg., path of Self-realisation 24, 7.

āthikâ (Sk. *asti-ka*) adj. (m.) dat.pl., believer 32, 8.
ādarīlẽ (Sk. *ā* √ *dṛ*) pp. (n.) III pers.sg., to regard, respect 16, 24.
ādaru (Sk. *ādara*) m.nom.sg., regard, respect 30, 4.
ādarẽ instr. sg., 22, 9.
ādipuruṣī (Sk. *ādi-puruṣa*) m. loc.sg., Primaeval Being 25, 7.
ādhārẽ (Sk. *ādhāra*) m.instr. sg., support, means 27, 5.
ādhilī (Sk. *ādi-*) adj. (m.) loc. sg., first 12, 5.
ādhī (Sk. *ādi*) adv. of time; at first 7, 6.
ādhīna (Sk.) adj., depending on, subject to 10, 10.
āna (Sk. *anyat*) adj., another.
ānu (m.) nom.sg. 21, 2.
ānu (f.) nom.sg. 21, 5.
āna (Sk. *ājñā*) f.nom.sg., oath 7, 7; BLOCH 291 a, TURNER 647 b, *jānnu*.
āni (see *āṇi*) adv. conj. 19, 21.
ānanda (Sk.) m., bliss, happiness.
ānandu acc.sg. 8, 10.
ānandẽ instr.sg. 20, 10.
ānandabharīta (Sk. *ānanda-bharita*) adj., full of bliss 13, 12.
ānthuraṇī (Sk. *āsturaṇa*) n. loc.sg., bed 23, 7; BLOCH 292 a.
āpaṇa (Sk. *ātman*) reflex. pron. Self; BLOCH 292 a, TURNER 36 a, *aphnu*.
āpaṇa nom.sg. 10, 10.
āpaṇayā-javaḷī obl. 22, 8.
āpaṇeāte dat.pl. 19, 33.
āpaṇeyā gen. sg. 10, 10.
āpaṇa-pa (Sk. *ātman-*) n. abstr. noun., selfness, selfhood.
āpaṇapâ loc.sg. 24, 10.
āpaṇapẽ acc.sg. 33, 11.
āparitokhu (Sk. *a-paritoṣa*) m. acc.sg., sorrow, regret 19, 34.
āpāpula (Sk. *ātman-*, redupl.) pronom.adj., each one's own.
āpāpulāliā f.nom.pl. 19, 4.
āpāpulāleā n.dat.sg. 19, 38.
āpula (Sk. *ātman-*) pers. pronom. adj., one's own.
āpulā m.nom.sg. 7, 8.
āpulâ m.loc.sg. 26, 3.
āpulâ m.gen.-loc.pl. 22, 4.
āpulīyẽ f.dat.sg. 8, 12.
āpule m.acc.pl. 10, 12.
āpulālẽ (Sk. *ātman-*) pers. pronom. adj. (n.) nom.sg., each one's own 15, 3.
āphāvilā (Sk. √ *āp*) pp. (m.) III pers.sg., to call, send for 21, 4.
ābulī (Sk. *ambā* ?) f., wife.
ābuliān-ci obl.pl. 19, 34.
ābuliâtẽ dat.pl. 19, 14.
Āmaṇadevo m.nom.sg., pers. name (of one of the last kings of the Yādava dynasty) 9, 8.
āmbiyā-ciyā (Sk. *āmra-ka*) m. obl., mango-tree 12, 6; BLOCH 292 b, TURNER 32 a, *âp*.
āmhī (Sk. *asmad*, Ved.dat.loc. *asme* > Pā. *amhe*) first pers. pron. (pl.), we; BLOCH 292 b, TURNER 636 b, *hāmi*.
amu-cẽ obl. 19, 35.
āmhâsi dat.pl. 19, 8.
āmhī nom. pl. 19, 26.
āma-ca obl.; *āmacẽ* 16, 9; *āmaceyā* 8, 19.
âmatẽ dat.pl. 14, 16.
āmu-ca obl. *āmucī* 8, 4; *āmucẽ* 7, 5; *āmuceyā* 18, 25.
āmhâ dat.pl. 7, 12.
āmhâsi dat.pl. 14, 17.
amhī nom.pl. 7, 11.

āraḍātē (Sk. *ā* √ *raṭ*) pr.part. (n.) nom.pl., crying or wailing loudly 24, 5.

āratâ (Sk. *ārta*) adj. (m. or n.) gen.pl., afflicted, suffering 21, 3.

ārava (Sk. *ā* √ *ruh*) m.nom.pl., grove, plantation, 25, 5.

ārisâ (Sk. *ādarśa–ka*) m.loc. sg., mirror 27, 16; Bloch 288 a, Turner 37 b.

āruṣa (Sk. *ārṣa*) adj., rough, crude 20, 5.

āre (Sk. *are*) ind., interjection of calling 11, 6.

ārogaṇa (Sk. *ārogya–*, or Kannad √ *ārogisu*, to eat) partaking of food, dinner.
 ārogaṇa n. nom./acc.sg. 7, 7.
 ārogaṇā f.nom.sg. 7, 16.

ārtāsi–kāraṇē (Sk. *ārta*) adj. (m.) obl. afflicted, suffering 33, 1.

ārttâsī (Sk. *ārta*) adj.(m.) dat.pl., afflicted 22, 2.

ālanchana (Sk. *a–lāñchana*) adj., without any detracting mark, spotless 25, 6.

āvagha (Sk. *agra–vyāpta*) adj., all, whole (Also see *avagha*).
 āvaghā m.nom.sg. 29, 5.
 āvaghī f.nom.sg. 14, 4.
 āvaghe m.nom. pl. 14, 21.
 āvagheyā m.dat.pl. 14, 15.

āvaḍaṇē (Sk. *ā* √ *vṛ*, to choose, prefer) v., to like.
 āvaḍata pr. part. 29, 5.
 āvaḍe pr. III pers.sg. 26, 9.

āvaḍī (Sk. *ā* √ *vṛ*) f.nom.sg., desire, liking 22, 12.

āvisālē (Sk. *āvāsa–*) n.acc.sg., bird's nest 24, 3; Bloch 293 b. (Comp. Lat. *avis*).

āvo (Sk. *aho*) ind., interjection of calling 13, 7.

āśro (Sk. *āśraya*) m.acc.sg., support 32, 8.

āsana (Sk.) n.nom.sg., seat, sitting 8, 16.

āsu f., gold coin of specific value.
 āsu acc.pl. 15, 13.
 āsu–pāṭhī obl. 4, 2.

āse (Sk. *āśā*) f.instr.sg., hope, expection 10, 12; Bloch 293 b, Turner 39 a.

āsramā (Sk. *āśrama*) m.dat. sg., hermitage 6, 4.

āsvāditâ (Sk. √ *āsvāday*, caus.) pr.part., to taste, eat with relish 22, 11.

āhā (Sk. *ahaha*) ind., interjection of pain or sorrow 16, 34.

āhuti (Sk.) f., oblation, offering.
 āhuti nom.sg. 19, 13.
 āhutī–lāgi obl. 19, 24.

āḷāpaāḷāpī (Sk. *ālāpa*, redupl.) m.instr.pl., wailing cry 14, 14.

āḷē (Sk. *ālaya*) n.nom.sg., bed (of tree) 28, 7; Bloch 294 a.

i (Sk. *api*) ind., also 7, 12. (*āmhâ–ī*).

iṅgalān–câ (Sk. *aṅgāra*) m. obl., scorpion 23, 7; Bloch 294 a, Turner 6 a.

itarān–cā (Sk. *itara*) adj., (m.) obl. other, rest, 31, 1.

ituka (Sk. *iyat–ka*) pronom. adj., so much, of such extent; Bloch 294 a.
 itukē (n.) nom.sg. 31, 2.
 itukeni adv. (by instr.) 18, 21.

Indra (Sk.) m., pers. name.
 Indrabā nom.pl. (hon.), with suffix *bā* 9, 5.
 Indrabhaṭâtē dat. sg. 9, 3.
 Indreyā voc.sg. 9, 5.

indriya (Sk.) n.nom.sg., part or limb (of the body) 27, 9.

iṣṭadevatākuḷadevate–cē (Sk. *iṣṭa–devatā–kula–devatā*) f. obl., guardian deity and family deity 18, 33.
isānya (Sk. *īśānya*) adj., north-east direction 13, 2.
īkhita (Sk. *īṣat*) adj., a little.
ikhitu (n.) 19, 37.
īkhīti adv. 12, 1.
īśvara (Sk.) m., God.
īśvara (name of a cyclic year), nom.sg. 5, 4.
īśvaru nom.sg. 0, 6.
īśvarā–cī obl. 11, 15.
īśvaraniṣṭhān–cī (Sk. *īśvara–niṣṭha*) adj. (m.) obl., attached or devoted to God 25, 4.
īśvararūpā (Sk. *īśvara–rūpa*) n.dat.sg., form of God 0, 1.
īsvaru (Sk. *īśvara*) m.nom.sg., God 14, 17.

ukarīle (Sk. *ut* √ *kṛ*) pp. (n.) III pers.sg., to dig out 13, 12; BLOCH 295 a, TURNER, 44 a.
ukaḷī (Sk. *utkalikā*) f.nom.sg., throe, acute pang 29, 2; BLOCH 294 b, TURNER 43 b, 44 a.
ughaṭe (Sk. *ud* √ *ghaṭ*) fut. III pers.sg., to open, inaugurate 4, 1.
ughaḍaṇē (Sk. *ud* √ *ghaṭ*) v., to open; TURNER 45 a.
ughaḍitī pr. III pers.pl., 12, 4.
ughaḍilī pp. (n.) III pers. pl. 19, 24.
ughaḍīlē pp. (n.) III pers. sg. 13, 19.
ughaḍe pr. III pers. sg. 28, 5.
ughaḍauni abs. 29, 3.
ughaḍeyā (Sk. *udghaṭita*) adj. (m.) instr. sg., uncovered, unprotected 23, 1.
ujaḷapaṇē (Sk. *ujjvala-tva*) abstr. n. instr. sg., lustre, brightness 26, 6; BLOCH 296 a, TURNER 46 b.
uṭhaviṇē (Sk. ut √ *sthāpay*) v., caus., to awake, make rise, give form; BLOCH 296 a, TURNER 47 a.
uṭhavalā pp. (m.) III pers. sg. 30, 9.
uṭhavāvayā inf. 7, 14.
uṭhavilē pp. (n.) III pers. sg. 7, 19.
uṭhīle (Sk. *ut* √ *sthā*) pp. (m.) III pers.sg., to rise, get up 16, 32.
uḍauni (Sk. *ut* √ *ḍī*) past part., to jump 18, 37; BLOCH 296 b, TURNER 47 b.
uṇē (Sk. *ūna*) adj. (n.) nom. sg., deficient, wanting 27, 15; BLOCH 296 a.
utaṭatase (Sk. *ut* √ *taṭ*) *utaṭata*, pr.part., + *ase*, pr. III pers.sg., to burst out, overflow 26, 5.
utaraṇē (Sk. *ava* √ *tṝ*) v., to descend, come down; BLOCH 296 b, TURNER 47, b.
utarilā pp. (m.) III pers. sg. 9, 8.
utarīlī pp. (f.) III pers.sg., (with caus. sense), 14, 9.
utarile (Sk. *uttara–*) adj. (f.) loc.sg., north 9, 4.
uttarārdha (Sk. *uttara–ardha*) adj. (m.) nom.sg., second or latter half 16, 22.
utpatti (Sk.) f.nom.sg., creation 0, 2.
udaka (Sk.) n.nom.sg., water 16, 10.
udabhiudaka (Sk. *ut–abhi–udaka*) n.nom.sg., springing water 6, 4/5.
udayaṇē (Sk. *ud* √ *i*) v., to rise, come up.

udaijelā pp. (m.) III pers. sg. 24, 1.
udailâ pp. adj. (m.) loc.sg. 24, 4.

Udayādityadevena (Sk. *udayāditya–deva*) (Sk.) m. instr. sg., pers. name (of the king of Āmbē̃) 3, 4.

udarā–câ (Sk. *udara*) n. obl., stomach 23, 9.

udīyâ (Sk. *udaya*) adv. of time (by loc.), dawn, day-break 8, 6; BLOCH 297 a.

udo (Sk. *udaya*) m.nom.sg., rising, sun-rise 23, 8.

Uddhavadevo (Sk. *Uddhava–deva*) m.nom.sg., pers. name (of a devotee of Kṛṣṇa) 29, 1.

uddharaṇē (Sk. *ud* √ *dhṛ* or *hṛ*) v., to deliver, redeem.
uddhariliā pp. (f.) III pers. pl. 19, 2.
uddharilō̃ pp. (m.) I pers. sg. 31, 1.

uddhāru (Sk. *uddhāra*) m.acc. sg., redemption, succour 31, 2.

udharaṇa (Sk. *uddharaṇa*) n., emancipation, salvation.
udharaṇa nom.sg. 21, 3.
udharaṇī–cē obl. 17, 4.

unca (Sk. *ucca*) adj., high 31, 2; BLOCH 295 b, TURNER 43 a.

uncapaṇē (Sk. *ucca–*) abstr. n. instr.sg., height, tallness 33, 8.

unmekhasūryakāntasphuliṅgē (Sk. *unmeṣa– sūrya– kānta–sphuliṅga*) m.instr.sg., spark of the sun-crystal of illumination 24, 8.

Unhakadevā (Sk. *uṣṇa–udaka–deva*) m.dat.sg., pers. name (of a Deity) 6, 12.

unhāḷā (Sk. *uṣṇa–kāla*) m.nom. sg., hot season, summer 29, 8; BLOCH 300 a.

upakārāsi (Sk. *upakāra*) m. dat.sg., obligation 18, 24.

upaṅgaḷie (Sk. *upāṅga–*) f.loc. sg., lap 7, 19.

upajaṇē (Sk. *ut* √ *pad*) v., to be born, to originate; BLOCH 297 b, TURNER 52 b.
upajalō̃ pp. (m.) I pers.sg. 18, 39.
upaje pr. III pers.sg. 28, 4.

upaḍathavī (Sk. *ut* √ *paṭ* – √ *sthā*) m. loc.sg., surging motion or whirlpool of water 29, 11.

upanalī (Sk. *ut* √ *pad*) pp. (f.) III pers.sg., to create 13, 6.

Upaniṣada (Sk. *Upaniṣad*) n., a class of philosophical writings in Sanskrit.
Upaniṣadān–cī obl. 20, 12.
Upaniṣadâ dat.pl. 29, 8.

Upaniṣadarthu (Sk. *upaniṣad–artha*) m.acc.sg., meaning of the Upaniṣads 32, 7.

upamā (Sk.) f.nom.sg., parallel, simile 22, 1.

uparāṭē (Sk. *utparyasta*) adj. (n.) nom.sg., topsy–turvy, full of contradictions 23, 14.

uparīye–vari (Sk. *uparikā*) f. obl., upper storey 7, 12.

upahuḍa (Sk. *ut–prasupta*) m. nom.sg., awakening from sleep 9, 1.

upādhye (Sk. *upādhyāya*) m., family-name (by profession), TURNER 51 b.
upādhyā–ciye obl. 16, 16.
upādhyâtē dat.pl. (hon.) 16, 17.

upānau (Sk. *upānah*) f.acc.pl., pair of shoes 12, 3.

upekṣeliye (Sk. *upa* √ *īkṣ*) pp. (f.) I pers.sg. 21, 4.

upekhe (Sk. *upa* √ *īkṣ*) pass. pr. III pers.sg., to humiliate 26, 3.
upegā (Sk. *upayoga*) m.dat.sg., use, utility 10, 3.
ubārā (Sk. *uṣma–kāra*) m.nom. sg., heat 15, 10.
ubha (Sk. *ūrdhva*) adj., standing, BLOCH 298 b, TURNER 43, b.
ubhā (m.) nom.sg. 23, 13.
ubhe (m.) nom.pl. 9, 4.
Umāisī̃ (Sk. *Umā–*) f.instr.sg., pers. name 16, 27.
uraṇẽ (Sk. √ *vṛ*) v., to remain, to be left over; TURNER 53 a.
uratī pr. III pers.pl. 18, 8.
ure fut. III pers.sg. 6, 12.
urodhīti (Sk. *ava* √ *rudh*) pr. III pers.pl., to obstruct, oppose 11, 11.
uvāva (Sk. *upavā* < *upa* √ *vā*) f.nom.sg., exuberance, bloom 26, 10.
uṣṇakāḷī̃ (Sk. *uṣṇa–kāla*) m.loc. sg., hot season 22, 8.
uṣla (Sk. *uṣṇa*) adj. hot, 6, 5.
usāsilẽ (Sk. *ud* √ *chid*) pp. (n.) III pers.sg., to stab, pierce 29, 3.
usinī (Sk. *vasnam,* √ *vas*) adj., (f.) borrowed, on loan 26, 9.
usīru (Sk. *utsūra* ?) m.nom.sg., delay 18, 21.
usnodakā–cī (Sk. *uṣṇa–udaka*) n. obl., hot water 12, 12.
ũsu (Sk. *ikṣu*) m.nom.sg., sugar-cane 20, 5; BLOCH 300 a, TURNER 44 a.

ṛṣīn–ciyā (Sk. *ṛṣi*) m.obl., sage, 32, 7.

eka (Sk.) num. adj., one; BLOCH 300 b, TURNER 56 a.
(ketule) eka 7, 1.
ekā obl. 8, 16.
ekā dat. sg. 10, 3.
ekā–cẽ (m.) obl. 13, 1.
ekā–ceyā (m.) obl. 8, 1.
eki (f.) nom.sg. 11, 16.
ekī (f.) acc.sg. 12, 8.
ekī̃ (f.) instr.sg. 12, 8.
ekī̃ (m. or n.) loc.sg. 8, 1.
eku (m.) nom.sg. 11, 12.
eku–vâcauniyā (m.) obl. 21, 2.
ekẽ (m.) instr.sg. 11, 4.
ekadoṇi (Sk. *eka* + Pk. *doṇṇi*) num. adj., one or two 6, 11.
ekamekâ (Sk. *eka–eka*) rel. pron., m.dat.pl., one-another, each-other 11, 11.
ekala (Sk. *eka–*) adj., alone, single; BLOCH 300 b, TURNER 57 b.
ekala (m.) nom.sg. 4, 4.
ekaleyâ (m.) instr.sg. 29, 5.
etatpramukhẽ (Sk. *etad–pramukha*) adj. (n.) nom.pl., including mainly these 2, 4.
etha (Sk. *atra*) ind., here 4, 3; BLOCH 300 b.
erīkaḍe (Sk. *itara–*) adv. (by post. *kaḍe*), on this side 19, 24; for *era* see BLOCH 301 a.
evaḍhẽ (Sk. *iyat*) pronom. adj., (n.) nom.sg., so much 14, 17.
esaṇẽ (Sk. *etad* : *eṣaḥ*) pronom. adj., (n.) nom.sg., so much 9, 10.

aiśvaryā (Sk. *aiśvarya*) n.dat. sg., grandeur 29, 10.
aisa (Sk. *etādṛśa*) adj., such, of this kind.
aisā (m.) nom.sg. 11, 16.
aisâ (m.) instr. pl. 11, 12.
aisā (f.) obl. 10, 12.
aisīya (f.) dat.sg. 22, 10.
aisẽ (n.) nom.sg. 8, 18.

oḍavo (Sk. *upa–ūḍha* : √ *vah*) m.nom.sg., afflux of poetical sentiment 28, 6.

Oḍugrāmu (? + Sk. *grāma*) m. nom.sg., place-name 4, 4.
oṁ (Sk. *om*) ind., particle of auspicious salution 2, 1.
ovito (Sk. *upa* √ *ve*) pr. part. I pers.sg., to thread, string together 0, 12; TURNER 50 b.
oḷagaviti (Sk. *ava* √ *lag*, or Kd. *oḷagisu*) pr. III pers.pl., to serve, offer 12, 3.

kaṭā (Sk. *kaṣṭa* ?) ind., interjection of distress meaning 'Alas' 23, 14; BLOCH 304 b, TURNER 68 b.
kaḍu (Sk. *kaṭa*) m.nom.sg., end, limit 24, 12; BLOCH 305 b, TURNER 70 b.
kaḍe (Sk. *kaṭi*) adv. by loc., end, limit 10, 12; BLOCH 305 a.
kaṇṭha (Sk. *kaṇṭha*) m., neck; BLOCH 304, b.
  kaṇṭhā dat.sg. or pl. 0, 13.
  kaṇṭhī̃ loc.sg. 31, 2.
kaṇvasāṣā (Sk. *Kaṇva*– *śākhā*) f.nom.sg., branch of the lineage of Kaṇva 6, 5/6.
kathā (Sk.) f.nom.sg., narrative poem 28, 11.
kadācīta (Sk. *kadā–cit*) ind., sometime, occasionally, 12, 7.
kamaḷa (Sk. *kamala*) n., lotus.
  kamaḷī̃ instr.sg. or pl. 22, 8.
kamaḷadaḷē (Sk. *kamala–dala*) n.nom.pl., petal of lotus 26, 4.
Kamaḷāisā (Sk. *kamalā*–) f., pers. name (of the wife of Cakradhara).
  Kamaḷāisātē dat.sg. 7, 8.
  Kamaḷāisī̃ instr.sg. 7, 11.
karaṇē (Sk. √ *kṛ*) v., to do; BLOCH 306 b, TURNER 136 b.
  karaviyale, –lē caus. pp. (n.) III pers.sg. 1, 1-2.
  karā imp. II pers.pl. 15, 7.
karāvā fut. part. (m.) III pers.sg. 20, 3.
karāvī fut. part. (f.) III pers.sg. 10, 15.
karāvē fut. part. (n.) III pers.sg. 6, 12.
karāveyā fut. part. 6, 10.
kari imp. II pers.sg. 13, 11.
karitâ pr.part. 18, 15.
karitī pr. III pers.pl. 18, 8.
karite pr. part. (adj.), m. nom.pl. 32, 6.
karisa pr. II pers.sg. 18, 24.
karī pr. III pers.sg. 22, 9.
karī pr. III pers.sg. 30, 11.
karī̃ fut. III pers.sg. 7, 7.
karīta pr. part. (adj.) m. nom.pl. 12, 17.
karīti pr. III pers.pl. 8, 8.
karītu pr.part. (adj.) m. nom.sg. 10, 12.
karītu pr. part. (adj.) m. nom.pl. 32, 3.
karī̃na fut. I pers.sg. 13, 17; 22, 2 (The two forms differ functionally.)
karīla fut. III pers.sg. 18, 31.
karunu abs. (used as post. for Instr.) 0, 8.
karū̃ past. part. (in *ūna*) 12, 9.
karū̃ inf. 13, 24.
karūni abs. 14, 4.
karaū̃ inf. 28, 3.
kīje pr. pass. III pers.sg., 12, 20; 27, 4.
kījeta pr.pass. III pers.pl. 33, 8.
kījaila fut. pass. III pers. sg. 20, 9.
kela (for *kelā*) pp.(m.) III pers.sg. 6, 6.
kelē pp. (n.) III pers.sg. 6, 5.

karī (Sk. *kara*) m.loc.sg. hand, 12, 7.

karuṇārasu (Sk. *karuṇa–rasa*) m.nom.sg., poetical sentiment of compassion 30, 9.

karṇarasāyaṇē (Sk. *karṇa-rasāyana*) adj. (n.) nom. pl., sweet to the ears 33, 7.

karma (Sk. *karman*) n.nom.sg., action 19, 31.

kalpataru (Sk.) m., divine wish-tree.
kalpatarū–ceni obl. 20, 11.
kalpatarūn–ce obl. 25, 5.
kalpatarūsī instr.sg. 32, 3.

kalpatarutaḷavaṭī (Sk. *kalpa-taru–tala–*) m.loc.sg., foot of the divine wish-tree 31, 1.

kavaḍā (Sk. *kapardaka*) m. nom.sg., small shell used as a coin 3, 9; Bloch 306 b, Turner 109 a.

kavaṇa (Sk. *kaḥ punaḥ* ?) interrog. pron. (also see *kavhaṇa*); Bloch 315 a, Turner 98 a.
kavaṇa (n.) nom.sg. 23, 3.
kavaṇā (m.) dat. or gen. sg. 29, 6.
kavaṇi (f.) nom.sg. 26, 10.

kavatika (Sk. *kautuka*) n.nom. sg., surprise 23, 11.

kavaḷī (Sk. *kavalayati*) pr. III pers.sg., to encircle, embrace, catch hold of 29, 2.

kavāḍa (Sk. *kapāṭa*) n., door; Bloch 306 b.
kavāḍa acc.sg. 12, 4.
kavāḍā–ciyā obl. 12, 3.

kavi (Sk.) m., poet.
kavi nom.sg. 15, 1.
kavi nom.pl., (hon.) 15, 1.
kavina instr.sg. 15, 2.
kavī dat.pl. 30, 4.

kavijana (Sk. *kavi–jana*) m., class of poets.
kavijana nom.pl. 30, 6.
kavijanān–ce obl. 28, 1.

kavitā (Sk.) f., poem.
kavitā nom.sg. 28, 8.
kavitesī instr.sg. 28, 4.

kavitelate (Sk. *kavitā–latā*) f. dat.sg., creeper of poetry, 22, 10. (Note dative within compound.)

kavīkuḷā (Sk. *kavi–kula*) n.dat. sg., family of poets 15, 15.

kavītva (Sk. *kavitva*) abstr. noun, n.acc.sg., composing of poetry 15, 7.

kavhaṇa (Sk. *kaḥ punaḥ* ?) interrog. pron., see *kavaṇa*; Bloch 315 a, Turner 98 a.
kavhaṇā dat.sg. 8, 15.
kavhaṇā gen.sg. 10, 10.
kavhaṇā–câ obl. 23, 7.
kavhaṇān–cī obl. 0, 4.
kavhaṇā–cī obl. 22, 11.
kavhaṇā–ceyā obl. 10, 3.
kavhaṇātē dat.sg. 10, 10.
kavhaṇāsi dat.sg. 22, 10.
kavhaṇī instr.sg. 32, 9.
kavhaṇī (kavhaṇa + ī < Sk. *api*) nom.pl. 8, 3.

kastu (Sk. *kāyastha*) adj. (m.), nom.sg., belonging to the caste of *Kāyasthas* 6, 3; Bloch 310 b.

kasturī (Sk. *kastūrikā*) f.nom. sg., musk 22, 6.

kaḷarava (Sk. *kalarava*) m.acc. pl., melodious sound produced by birds 32, 5.

kaḷasī (Sk. *kalaśa*) m.instr.pl., pinnacle 33, 8; Bloch 307 b, Turner 79 a.

kaḷahaṁsā (Sk. *kalahaṁsa*) m. dat.sg., species of the *haṁsa* bird, or goose 28, 10.

kaḷâ (Sk. *kalā*) f.gen.pl., art 29, 7; Bloch 78 b.

kâ (Sk. *kim*) ind., what, why, whence 7, 9; Bloch 307 b.

kāi (Sk. *kim*) ind., what 9, 5; BLOCH 309 b.

kāiseyā (Sk. *kim–sa*) ind., wherefore, why, what for 19, 15.

kāṇṭāḷi (Sk. *kaṇṭa–la*, or *kaṇṭakila*) adj. (f.) nom.sg., thorny 27, 10; BLOCH 308 a, TURNER 70 a, 83 a.

kāḍhaṇē (Sk. √ *kṛṣ–kṛṣṭa*) v., to draw; BLOCH 308 b, TURNER 86 a.

kāḍhitī pr. III pers.pl. 12, 18.

kāḍhilē pp. (n.) III pers. sg. 13, 12.

kāṇṭhea (Sk. *kaṇṭha–ka*) m. loc.sg., necklace 2, 9; TURNER 83 a.

kāna (Sk. *karṇa*) m., ear; BLOCH 309 a, TURNER 86 a.

kānī–cē obl. 26, 7.

kānu nom.sg. 11, 4.

kānāmanâte (Sk. *karṇa–manas*) n.dat.pl., ear and mind 30, 2.

kāntā (Sk.) f.nom.sg., wife 31, 1.

kānti (Sk.) f.nom.sg., complexion 27, 9.

kāndā (Sk. *kanda–ka*) m.nom. sg., onion 31, 3; BLOCH 309 a.

Kānhu (Sk. Kṛṣṇa) m.acc.sg., Lord Kṛṣṇa 28, 6; BLOCH 309 a.

kāpilī (Sk. √ *klṛp*) pp. (f.) III pers.sg., to cut 14, 18; BLOCH 309 a, TURNER 74 a.

kāpurakeḷī–câ (Sk. *karpūra–kadalī*) f. obl., name of a species of plantain-tree 22, 12; BLOCH 309 a, 314 a, TURNER 74 a and 104 a.

kāmēsī (Sk. *karman*) n.instr. sg., work 31, 5; BLOCH 309 b, TURNER 87 b.

kāmata (Sk. *karma–sthāna*) m., self-cultivated field.

kāmatā–madhyē obl. 4, 4.

kāmatu nom.sg. 3, 5; 4, 4.

Kāmākhye (Sk. *kāma–ākhya*) adj. (f.) loc.sg., land called Kāma 3, 5.

kāya (Sk. *kim*) ind., why 31, 4; BLOCH 309 b.

kāyi (Sk. *kim*) ind., why, what 32, 2.

kāye (Sk. *kim*) ind., why, what 18, 31.

kāraṇa (Sk.) n.nom.sg., cause 0, 7.

–kāraṇē (Sk. *kāraṇa*) n.instr. sg., (used as post. of Dative as in *aḷaṅkārāveyākāraṇē*, 0, 13/14; or *ārtâsi–kāraṇē* 33, 1) BLOCH 309 b.

kāla (Sk.) m., time, period.

kālā–câ obl. 0, 3.

kālāte dat.sg. 0, 8.

kālu nom.sg. 0, 3.

kālauṇi abl.sg. 6, 5.

Kāliyā (Sk. *kāliya*) m.nom.sg., name of a serpent inhabiting the Yamunā 30, 9.

kāvaḍī (Sk. *kamaṭha*, or *kambi*, bamboo, cf. TURNER 88 b) f. nom.pl., pitcher hanging from a bamboo-stick 20, 4; BLOCH 310 a.

kāhāṇī (Sk. *kathānikā*) f.nom. sg., tale, story 23, 7; TURNER 81 b.

kāhī (Sk. *ka–api*) pronom. adj., some, a few 9, 6; 22, 6.

kāḷaveḷa (Sk. *kāla–velā*) f.nom. sg., time or season 31, 1; TURNER 90 a.

kāḷē (Sk. *kāla*) m.instr.sg., time 17, 5; BLOCH 310 b, TURNER 90 a.

kāḷā (Sk. *kāla*) adj., (m.) nom. sg., of dark colour, black 20, 5; Bloch 310 b, Turner 90 b.

kimbahunā (Sk. *kim–bahunā*) ind., in fact, verily 25, 7.

kirīṭī (Sk. *kirīṭin*) m.voc.sg., one wearing a daidem, (here) Arjuna, 23, 10.

kiru (Sk. *kila*) ind., really, indeed 20, 5; Bloch 310 b.

kī̃ (Sk. *kim*) ind., conjunctive 6, 11; expletive 10, 6; Bloch 311 a, Turner 91 a.

kīḍaḍī (Sk. *kīṭa–* ?) f., bier for carrying corpse.
  kīḍaḍī nom.sg. 14, 8.
  kīḍaḍīe–vari obl. 14, 7.

kīrtī (Sk. *kīrti*) f.dat.sg., fame 29, 10.

kuṅkumarasē̃ (Sk. *kuṅkuma–rasa*) m.instr.sg., saffron-water 28, 3.

kucambaila (Sk.$\sqrt{}$*kuc*) fut. III pers.sg., to cause pain 26, 9.

kunjanē̃ (Sk. *kūjana*) n.nom. pl., cooing of birds 33, 7.

Kumbhaipalī̃ n.loc.sg., place-name 3, 8.

kuraṅgā (Sk. *kuraṅga*) m.gen. sg., musk-deer 22, 6.

kuraunḍī (< ?) f.nom.sg., discarding, devaluing 28, 4.

kuḷācaḷā–mājī (Sk. *kula–acala*) m. obl., group of seven mountains 32, 1.

kuḷī̃ (Sk. *kula*) n.loc.sg., family, lineage 21, 5; Bloch 313 b, Turner 101 a.

kṛtaghnu (Sk. *kṛta– ghna*) adj., (m.) nom.sg., ungrateful 18, 25.

Kṛttikāsī̃ (Sk. *kṛttikā*) f.instr. pl., name of a constellation; Pleiads 26, 7.

kṛpā (Sk.) f.acc.sg., grace, favour 21, 3.

kṛpākaṭākṣu (Sk. *kṛpā–kaṭākṣa*) m.nom.sg., look of grace 32, 9.

kṛpāḷu (Sk. *kṛpā–*) adj., merciful 31, 2.

kṛṣī (Sk. *kṛṣi*) f.acc.sg., agriculture 16, 3.

kṛṣīkarma (Sk. *kṛṣi–karman*) n.acc.sg., agricultural work 16, 4.

Kṛṣṇakathecē̃ (Sk. *Kṛṣṇa–kathā*) f.gen.sg., story of Kṛṣṇa 28, 7.

Kṛṣṇarāya, –va (Sk. *Kṛṣṇa–rāja*) m., Lord Kṛṣṇa.
  Kṛṣṇarāyā–javaḷā obl. 21, 6.
  Kṛṣṇarāyā–ce obl. 21, 5.
  Kṛṣṇarāvo nom.pl., (hon.) 21, 2.

Kṛṣṇē̃ (Sk. *Kṛṣṇa*) m.instr.sg., Lord Kṛṣṇa 21, 4.

kē̃ (Sk. *kim*) ind., what 23, 11.

keutē̃ (Sk. *kim–atra* ?) adj., how 19, 14.

kekā (Sk.) f.acc.pl., cry of a peacock 32, 4.

keṇē̃ (Sk. *krayaṇa*, $\sqrt{}$ *krī*) n. nom.sg., (coll.), articles of merchandise, wares 4, 1; 23, 5; Bloch 314 a.

ketakīdaḷī̃ (Sk. *ketakī–dala*) n. instr.pl., blade of Pandanus odoratissimus 22, 5.

ketula (Sk. *kiyat–*) pronom. adj., some, a few.
  ketule (m.) nom.pl. 7, 1.
  ketuleni (m.) instr.sg. 17, 5.

kevaḷu (Sk. *kevala*) adj.(n.) acc. sg., absolute, pure 28, 2.

kevi (Sk. *kim–api* ?) ind., how, whence 21, 5.

kai–ca (Sk. *kasmin–tya*) pronom.adj., from where.
  kaicī (f.) nom.sg. 23, 6.
  kaicī̃ (n.) nom.pl. 18, 10.

kaivalyapathā (Sk. *kaivalya-patha*) m.loc.sg., pathway to salvation 28, 11.

kaivalyapadā-cī (Sk. *kaivalya-pada*) n.obl., state of absolute unity 30, 1.

kaivārā (Sk. *Kṛpā-kara* ? or Kḍ. *kai*, hand) m.dat.sg., protection, espousing of 29, 13.

kaisa (Sk. *kīdṛśa*) pronom.adj., of what kind, what like.
 kaisī (f.) nom.sg. 9, 7.
 kaiseni (n.) instr.sg. (used as adv.) 18, 20.

kokiḷâ (Sk. *kokila*) m. or f. instr.sg. or pl., cuckoo 28, 10; BLOCH 314, b.

koṭhiā (Sk. *koṣṭhikā*) f.dat.sg., granary, store-room 6, 12; BLOCH 314 b, TURNER 106 b.

koṭhē (Sk. *kutra*, or *kva-stha*) adv. of place, where 18, 43; BLOCH 312, a.

koḍē (Sk. *kautuka*) n.instr.sg., pleasure, zest 20, 11.

koṇī (Sk. *koṇa*) m.loc.sg., corner 13, 2; BLOCH 315 a, TURNER 98 a.

koṇa (Sk. *kaḥ punaḥ* ?) interrog. pron., who BLOCH 315 a, TURNER 98 a.
 koṇa nom.sg. 24, 11.
 koṇāsi dat.sg. 18, 43.
 koṇu nom.sg. 14, 8.
 koṇē instr.sg. 24, 12.
 koṇhā dat.sg. 17, 8.
 koṇhā-cī obl. 8, 2.
 koṇhī nom.sg. 17, 2.

kothaḷeyā (Sk. *koṣṭha-*) m.gen. sg., large sack 11, 9; TURNER 107 a.

kothimbirī (Sk. *kustumbarikā*) f.nom.sg., coriander 31, 3; BLOCH 315 a.

kopatīla (Sk. √ *kup*) fut. III pers.pl., to be angry 22, 1; BLOCH 315 a.

komāilē (Sk. √ *klam*) pp. (n.) III pers.sg., to wither, to be fatigued 26, 9; BLOCH 315 b, TURNER 100 a.

kõvasā (Sk. *komala-*) adj. (m.) nom.sg., tender-hearted 31, 2; TURNER 75 a.

Kauḍaṇyagotra (Sk. *Kauṇḍinya-gotra*) adj. (m.) nom.sg., belonging to the kin or lineage of Kauṇḍinya 6, 6.

krīḍatu (Sk. √ *krīḍ*) pr.part. (m.) nom.sg., to play 32, 1.

krīḍāsthānē (Sk. *krīḍā-sthāna*) n.nom.pl., memento, memorial 33, 10.

kṣaṇavayā (Sk. *kṣaṇa-vayas*) adj. (m.) nom.sg., existing only for a moment 27, 16.

kṣayarogī (Sk. *kṣaya-roga*) m. loc.sg., wasting disease 27, 8.

kṣayarogī (Sk. *kṣaya-rogin*) adj. (m.) nom.sg., consumptive 23, 8.

kṣirodakāsī (Sk. *kṣīra-udaka*) n.dat.sg., milk-white costume 26, 5.

kṣīra (Sk.) f., a milk-preparation.
 kṣīra acc. sg. 16, 31.
 kṣīraprādhānya adj. 16, 27.
 kṣīrī-vari obl. 16, 30.

kṣudhā (Sk.) f.nom.sg., hunger 7, 13.

kṣemā (Sk. *kṣamā*) f.nom.sg., pardon, indulgence 17, 9.

kṣeḷavā (Sk. √ *kṣvel*) caus. pr. II pers.pl., to fondle 13, 5.

khaṭupadātē (Sk. *ṣaṭ-pada*) m. dat.sg., bee 22, 7.

kharāṇṭeyā (Sk. *kṣāra-*) m.gen. sg., broom 11, 10.

khalān-cī (Sk. *khala*) adj. (m.) obl., wicked, vile 25, 2; BLOCH 317 b, TURNER 116 b.

khaḷiye (Sk. *khala*, or *khalli*) f. loc.sg., burial ditch 29, 12; BLOCH 317 b, TURNER 117 a.

khākaritī (Sk. *khā* √ *kṛ*) pr. III pers. pl., (onomato.), to cough 12, 1; TURNER 111 a.

khāṭāre (Sk. *kṣattākāra*, √ *kṣd*) m.nom.pl., bullock-cart 9, 11.

khāṇaṇē (Sk. √ *khan*) v., to dig; BLOCH 317 a, TURNER 114 a.
  khāṇata pr.part.(m.) 14, 9.
  khāṇītalā pp. (m.) III pers. sg. 14, 18.

khāṇē (Sk. √ *khād*) v., to eat; BLOCH 318 b, TURNER 120 a.
  khāīna fut. I pers.sg. 18, 13.
  khātâ pr.part. 18, 8.
  khādalīyā pp. (f.) III pers. pl. 16, 31.
  khāyē pr. III pers.sg. 18, 12.
  khāvayālāgī fut. part. (by post. *lāgī*) 18, 32.

khānda (Sk. *skandha*) m.nom. pl., shoulder 27, 11; BLOCH 318 b, TURNER 83 b.

khāmbā (Sk. *skambha*) m.gen. sg., pillar 11, 7; BLOCH 319 a, TURNER 120 b.

khālī (Sk. *khala*, or *khalla*) adv. (by loc.), beneath, under 9, 8; TURNER 121 b.

khālautiyā (see *khālī*) adj.(f.) acc.pl., downward, low, 12, 17; TURNER 121 b.

khiḷī (Sk. *kīlikā*) f.acc.pl., bolt, pin 12, 4; BLOCH 319 b, TURNER 123 a.

khuṇṭadāvē (Sk. *kuṇṭha-dāman*) n.acc.sg., stump and tie-rope 10, 9; for *khuṇṭa* see TURNER 124 a.

khūṇāvilē (Sk. *kṣuṇatti*, √ *kṣud*) pp. (n.) III pers. sg., to call by a gesture or sign 22, 8.

Kheibhaṭa m., pers. name.
  Kheibhaṭa nom.pl.(hon.) 16, 3.
  Kheibhaṭān-ceyā obl.(hon.) 16, 1.
  Kheibhaṭo voc.pl. (hon.) 16, 7.

kheḍakuḷiyā (Sk. *kheṭa-kulyā*) f.loc.sg., rivulet, small stream 28, 9; for *kheḍē* see BLOCH 320 b.

khelaṇē (Sk. √ *kṣvel*, or √ *khel*) v., to play.
  khelatâ pr.part. 30, 7.
  khelinalā pp. (m.) III pers. sg. 30, 8.
  khele pr. III pers.sg. 30, 12.

khelu (Sk. *khela*) m.acc.sg., play 30, 7.

kheḷaṇē (Sk. see *khelaṇē*) v., to play; BLOCH 320 b, TURNER 127 b.
  kheḷata pr.part. 19, 6.
  kheḷatī pr. III pers.pl. 28, 9.
  kheḷatu pr.part. (m.) pl. 19, 4.
  kheḷavīti caus. pr. III pers. pl. 13, 1.
  kheḷijo pass. opt. II pers.pl. 7, 4.
  kheḷõ inf. 19, 5.

kholu (Pk. *kholla*, √ *kṣud*) adj. (n.)nom.sg., deep 28, 7; TURNER 130 b.

ga (abbrev. for Sk. *gadyāṇaka*) gold coin of specific value 3, 5; 7, 8; 5, 3.

gaganacumbitu (Sk. *gagana-cumbita*) adj. (m.) nom. pl., touching the sky 32, 3.

Gaṅgarāje m.instr.sg., pers. name (of the General of Hoyasaḷa king) 1, 2.

Gaṅgesī (Sk. *Gaṅgā*) f.loc.sg., synonym for the river Godāvarī 16, 32.

gajabajile (Sk.√*gad*, re-dupl.) pp.(m.) III pers.pl., to become uneasy 17, 2.

Gaṇadhipataye (Sk. *gaṇa–adhipati*) m.dat.sg., God Gaṇapati 6, 1.

gaṇitī (Sk. √ *gaṇ*) pr. III pers. pl., to count 23, 12; BLOCH 321 b, TURNER 135 a.

gatāyu (Sk. *gata–āyu*) adj., one who is nearing death.
  gatāyu (m.) nom.sg. 27, 3.
  gatāyu–cī (m.) obl. 27, 2.

gatī (Sk. *gati*) f.nom.sg., course, way 21, 5.

Gargādi (Sk. *Garga–ādi*) adj., including the sage Garga 0, 10.

garbha (Sk.) m.acc.sg., foetus 23, 9.

garva (Sk.) m. and n., ego, vanity.
  garva n.nom.sg. 15, 15.
  garvu m.nom.sg. 28, 10.

gaḷā (Sk. *gala*, or *gala–ka*) m., neck, throat; BLOCH 322 b, TURNER 137 b.
  gaḷā nom.sg. 31, 3.
  gaḷâ loc.sg. 26, 7.

gaḷāḷā (Sk. *galana*, √ *gal*, or Onomato.) m.nom.sg., gulp 20, 5.

gā ind., interjection of calling 10, 7.

gājatāya (Sk. √ *garj*) gājata, pr.part. + āya, pr. III pers. sg., to resound 32, 6; BLOCH 322 b.

gâṭhī (Sk. *granthi*) f.loc.sg., knot, (hence) purse made by fastening a portion of the garment 20, 12; TURNER 140 b.

gābhevanī (Sk. *garbha–parṇa*) n.loc.sg., innermost core of plant 22, 11; for *gābha* see BLOCH 323 b, TURNER 141 a.

gāya (Sk. *go*) f., cow; BLOCH 322 b, TURNER 138 b.
  gāī nom.pl. 8, 7; acc.pl. 8, 7.
  gāīsi dat.pl. 8, 11.

gâva (Sk. *grāma*) m. or n., village; BLOCH 323 b, TURNER 139 a.
  gâvā dat.sg. 16, 1.
  gâvâ loc.sg. 9, 2.
  gâvâtu loc.sg. 9, 5.
  gâvā–madhyē loc.sg. (by post.) 8, 21.
  gâvī loc.sg. 8, 1.

gidhavē (< ?) n.nom.sg., a measure for measuring corn 4, 2.

gilaṇē (Sk. √ *gil*) v., to swallow.
  gilijatu pass.pr.part.(m.) nom.sg. 23, 13.
  gilī pr. III pers.sg. 24, 2.

gīvasaṇē (Sk. √ *gaveṣ*) v., to search, find out.
  gīvasitâ pr.part. 23, 10.
  gīvasī pr. III pers.sg. 23, 9.

guṇaratnān–cē (Sk. *guṇa–ratna*) n. obl., jewel of virtue 29, 10.

guṇī (Sk. *guṇa*) m.loc.pl., virtue, quality 22, 4.

guntalī (Sk. √ *guṇṭh*, or √ *grath*) pp. (f.) III pers. sg., to be engrossed 31, 5; BLOCH 324 b, TURNER 144 a.

guruku ḷātē (Sk. *guru–kula*) n. dat.sg., lineage of the Master 17, 7.

gurukṛpe (Sk. *guru–kṛpā*) f. instr.sg., grace of the Master 31, 1.

Gurudine (Sk. *Guru–dina*) m. loc.sg., Thursday, the day of Bṛhaspati 3, 2.

guruśiṣyān–ceni (Sk. *guru–śiṣya*) m. obl., Master and his disciple 20, 10.

guruścaraṇārādhanatatpara (Sk. *guru–caraṇa–ārādhana–tatpara*) adj. (m.) nom.sg., (Sk.), intent upon serving the feet of the Master 3, 3.

guhya (Sk.) adj. (n.) acc.sg., secret 18, 31.

guḷaḷā (Sk. √ *gal*, or Onomato.) m.nom.sg., gargling 12, 13.

gela (Sk. *gata*, √ *gam*) pp., gone; Bloch 325 a, Turner 136 a.

gelā (m.) III pers.sg. 8, 15.
gelī (f.) III pers.sg. 14, 1.
gele (m.) III pers.pl. 9, 2.
gelẽ (n.) III pers.sg. 14, 13.

gaisāsai (Sk. *gahvara*, or *grahila*) abstr.f.instr.sg., folly 23, 12.

goṭhī (Sk. *goṣṭhī*) f.nom.pl., account, tale, story 23, 10.

goḍī (Sk. *gauḍī* < *guḍa*) abstr. f.acc.sg., sweetness 28, 4; Bloch 325 b.

Gopāḷa (*go–pāla*) m., 1. cowherd, 2. Lord Kṛṣṇa.

Gopāla (2) nom.sg.31, 2.
gopāḷa (1) nom.pl. 19, 7.
Gopāḷaṇhī (2) gen.sg. (Guj.) 7, 7.
Gopāḷā (2) dat.sg. 21, 6.
gopāḷā–sahitu (1) obl.19, 3.
gopāḷâsī (1) dat.pl. 19, 6.
gopāḷī̃ (1) instr.pl. 19, 4.
Gopāḷẽ (2) instr.sg. 21, 4.

goruvẽ (Sk. *go–rūpa*) n.acc.pl., cattle 8, 2; Bloch 324 b, Turner 149 b.

gorẽ (Sk. *gaura*) adj. (n.) white, fair 26, 5; Bloch 325 b, Turner 150 a.

Govindẽ (Sk. *Govinda*) m.instr. sg., pers. name (of Lord Kṛṣṇa) 21, 6.

gõvilā (Sk. √ *gup*, or √ *gumph*) pp. (m.) III pers.sg., to entangle 31, 3.

goṣṭī (Sk. *goṣṭhī*) f., talk, chat.

goṣṭī nom.sg. 12, 21.
goṣṭī acc.pl. 18, 7.

gosāvī (Sk. *go–swāmin*) m. Lord, Master; Bloch 325 b, Turner 150 b.

gosâvī nom.sg. 26, 11.
gosāvī nom.pl. (hon.) 7, 1.
gosāvī̃ instr.pl. (hon.) 7, 1.
gosāvīyâ gen.pl. (hon.) 7, 16.
gosāvīyān–cī obl. 14, 1.
gosāvīyān–cīyā obl. 16, 13.
gosāviyān–ce obl. 14, 21.
gosāvīyātẽ dat.pl. 13, 3.
gosāvīyā–pāsi obl. 7, 18.
gosāviyâ–puḍhâ obl. 9, 12.
gosāvīyâsi dat.pl. 8, 6.

gaulaṇī̃ (Sk. *go–pālinī*) f.instr. pl., cowherdess 30, 8; Bloch 322 a.

grantha (Sk.) m., literary work.

granthā–cā obl. 15, 12.
granthu nom.sg. 0, 9.

granthukarttā (Sk. *grantha–kartṛ*) m.nom.sg., author of literary work 0, 8.

granthopajīviye (Sk. *grantha–upajīvin*) m.nom.pl., living on or subsisting by a literary work 25, 8.

grāma (Sk.) m. or n., village, place.

grāmā gen.sg. 6, 9.
grāmi loc.sg. 6, 12.
grāmu nom.sg. 6, 8.

grāmādhye (Sk. *grāma–upādhyāya*) m.dat.sg., priest of the town 6, 9.

grāva (Sk. *grāvan*) m.nom.pl., mountain 25, 5.

grāhaka (Sk.) m., purchaser, customer.
  grāhika nom.sg. 20, 2.
  grāhakā–pāsī obl., 4, 1, 1/2, 2.

grāhakai (Sk. *grāhaka–*) abstr. f.nom.sg., bargain, purchasing 23, 6.

ghaḍaṇẽ (Sk. √ *ghaṭ*) v., to happen, take place; Bloch 326 a, Turner 157 a.
  ghaḍalā pp.(m.) III pers. sg. 29, 8.
  ghaḍalẽ pp.(n.) III pers. sg. 23, 5.

ghaḍī̃ (Sk. *ghaṭa*) m.loc.sg., bunch (of fruit) 22, 12; Bloch 326 a, Turner 154 b.

ghanavaṭu (Sk. *ghana–vat*) adj.(m.)nom.sg., hard, solid 29, 1; for *ghana* see Bloch 326 a, Turner 154 b.

ghara (Sk. *gṛha*) n., house; Bloch 326 a, Turner 154 a.
  gharâ loc.sg. 9, 13.
  gharāsi dat.sg. 8, 2.
  gharī–cā obl. 20, 7.
  gharī–cī̃ 20, 11.
  gharī̃ loc.sg. 8, 18.

gharaṭī (Sk. √ *ghūrṇ* ?) f.acc. sg., patrol, watch 29, 14.

ghasā–cā (Sk. √ *ghas*, to eat, consume) m.obl., neck, throat 27, 11.

ghāgari (Sk. *gargarikā*) f.nom. sg., pitcher 14, 3; Bloch 326 a.

ghāṇā (Sk. *ghātana*, √ *han*) m., oil-mill; Turner 156 b.
  ghāṇaā–prati obl. 3, 8.
  ghāṇe nom.pl. 4, 3.
  ghāṇeā gen.sg. 4, 3.

ghāyāḷẽ (Sk. *ghāta–*, √ *han*) adj. (n.)nom.pl., wounded 9, 11; Bloch 326 b, Turner 157 a.

ghāra (Sk. *gṛdhrā*, or *gṛdhrikā*) f.nom.sg., female kite 31, 5.

ghālaṇẽ (Sk. √ *ghṛ–gharati*) v., to place, put; Bloch 327 a, Turner 155 a.
  ghātalā pp.(m.) III pers. sg. 16, 29.
  ghātaliyā pp.(f.) III pers. pl. 8, 21.
  ghātalī pp.(f.) III pers.sg. 13, 18.
  ghātalẽ pp.(n.) III pers.sg. 13, 14.
  ghātinle pp. (m.) III pers. pl. 19, 14.
  ghālāla fut. II pers.pl. 16, 29.
  ghālāvẽ fut.part.(n). III pers.sg. 8, 13.
  ghālāveyā–ce fut.part. (n.) obl. 22, 10.
  ghālī pr. III pers.sg. 10, 12.
  ghālīti pr. III pers.pl. 8, 7.
  ghālīna fut. I pers.sg. 15, 14.
  ghālauni abs. 12, 17.

ghâsa (Sk. *grāsa*) m.nom.pl., morsel, mouthful 16, 31; Bloch 326 b, Turner 156 a.

gheṇa (Sk. *grahaṇa*) n.nom. sg., taking 31, 2.

gheṇẽ (Sk. √ *grah*) v., to take, seize; Bloch 327 a.
  (ne–) ghe pr. III pers.sg. 14, 23.
  gheā imp. II pers.pl. 19, 19.
  gheina fut. I pers.sg. 14, 23.
  gheuni abs. 7, 19.

gheti pr. III pers.pl. 12, 9.
ghepe pass.pr. III pers.sg. 20, 5.
gheyāla fut. II pers.pl. 16, 9.
ghevauni abs. 18, 36.
Ghaisāsa m.nom.sg., family-name 2, 4.
ghoṣu (Sk. *ghoṣa*) m.nom.sg., afflux 28, 5.
ghõse (Sk. *guccha-ka*) m.nom. pl., bunch 23, 3; BLOCH 327 b.

ca (Sk. *ca*) ind., an expletive denoting certainty or sureness 20, 6; BLOCH 327 b.
cakān-ce (Sk. *cakra*) n. obl., pair of ruddy geese (*Cakravāka*) 24, 6; BLOCH 327 b, TURNER 163 a.
cakoravargāsī (Sk. *cakora-varga*) m.dat.sg., (coll.), class of *Cakora* birds (the Greek partridge) 22, 6.
Cakradhara (Sk.) m., pers. name (of the founder of Mahānubhāva sect).
Cakradhara nom.pl.(hon.) 12, 4.
Cakradharâ dat.pl.(hon.) 12, 13.
Cakradharā gen.pl.(hon.) 12, 13.
Cakradharān-câ obl. 12, 7.
Cakradharâ-pāsi obl. 12, 16.
cakravarttītẽ (Sk. *cakravartin*) m.dat.sg., king 22, 6.
cakravāka (Sk.) m. and n., ruddy goose.
cakravāka m.nom.pl. 32, 5.
cakravākẽ n.nom.pl., pairs of *Cakravāka* birds 33, 9.
caṇeyā (Sk. *caṇaka*) m.dat.sg., (coll.), corn, grain 6, 12; BLOCH 328 a, TURNER 165 a.
caṇḍāṅśu (Sk. *caṇḍāṅśa*) m. nom.sg., sun 24, 1.
catura (Sk.) adj., clever.
catura (m.) nom.sg. 20, 6.
caturī̃ (m.) instr.pl. 20, 1.
caturāghāṭa (Sk. *catur-āghāṭa*) m.nom.pl., four boundaries 4, 4.
candana (Sk.) 1. (m.) sandalwood tree; 2. (n.) sandalwood paste.
candana m.nom.sg. 22, 4.
candana n.nom.sg. 14, 5.
candra (Sk.) m., moon.
candrā-cẽ obl. 26, 1.
candru nom.sg. 23, 8.
candrakarī̃ (Sk. *candra-kara*) m.instr.pl., moon-beam 22, 6.
candrame (Sk. *candramas*) m. nom.pl., moon 25, 6.
camatkāru (Sk. *camatkāra*) m. nom.sg., surprise, wonder 15, 16.
caraṇa (Sk.) m.nom.pl., foot 21, 5.
caraṇāṅkita (Sk. *caraṇa-aṅkita*) adj., marked by footprints 33, 4.
carati (Sk. √ *car*) pr. III pers. pl., to graze, depasture 12, 19; BLOCH 328 a, TURNER 168 b.
caritarthu (Sk. *carita-artha*) adj.(m.), fructified, fruitful 19, 5; BLOCH 328 a.
calâ (Sk. *cala*, √ *cal*) adj.(m.) gen.pl., moving 25, 5.
cavī (Sk. √ *cam*) f.nom.sg., taste, relish 22, 12.
cahu (Sk. *catuḥ*) num.adj., four 4, 4.
cahũkaḍe (Sk. *catuḥ-*) adv., on four sides 23, 2.
cāūrā (Sk. *catur-ākāra*) m. nom.sg., canopy, shelter 4, 5.
Cākulivâ f.loc.sg., place-name 6, 9.

cāṅga (Sk. *caṅga*) adj., good; TURNER 163 b.
  cāṅgi (f.) nom.sg. 27, 3.
  cāṅgē (n.) nom.pl. 12, 19.
cāḍa (Sk. *cāṭuka*, or *icchā–*, by metathesis) f.nom.sg., desire, liking 10, 8; BLOCH 328 b.
cāturdaśa (Sk. *cāturdiśa*) adv., on all four sides 33, 8.
cāturyātē (Sk. *cāturya*) abstr. n.dat.sg., cleverness 20, 2.
cāndaṇiyā (Sk. *candra–rājñī* ?) f.acc.pl., star 24, 2; for *cānda* see BLOCH 329 a, TURNER 170 b.
cārhī (Sk. *catvāra–api*) num. adj., four, (hence) a few 10, 12; BLOCH 329 a, TURNER 172 a.
cāraṇē (Sk. √ *car*, caus.) v., to graze (cattle); TURNER 167 b.
  cārāveyā fut. part. 8, 7.
  cārīliyā pp. (f.) III pers. pl. 8, 13.
cārā (Sk.* *cāraka*, √*car*, caus.) m.acc.sg., bits, fodder 31, 5; TURNER 172 b.
cāru (see *cārā*) m.nom.sg., fodder, 8, 17; TURNER 172 b.
cālaṇē (Sk. √ *cal*) v., to move, walk; BLOCH 329 b, TURNER 169 a.
  cāla imp. II pers.sg. 18, 26.
  cālavitâ caus. pr.part. 17, 8.
  cālāveyā fut.part. 5, 1.
cāliān–cē (Sk. * *calikā*, √ *cal*) f. obl., way of behaviour, custom 5, 5; TURNER 172 b.
Cāvuṇḍarājē (Sk. *Cāmuṇḍa–rāja*) m.instr.sg., pers. name of the minister of Rājamalla) 1, 1; BLOCH 329 b.

ci (Sk. *cit* ?) ind., an expletive denoting emphasis 6, 8 (e.g., *tethilaci*); BLOCH 327 b.
cikītsitā (Sk. *cikitsā–*) m., prognosticator, prognost.
  cikītsitā nom.sg. 27, 1.
  cikītsitāsi dat.sg. 27, 6.
citta (Sk.) n.nom.sg., mind 31, 5.
cidgaganabhavanadivā (Sk. *cit–gagana–bhavana–dīpa–ka*) m.nom.sg., illuminator or light of the sky of knowledge 24, 4.
cidbhramarā–cā (Sk. *cit–bhramara*) m. obl., bee of knowledge 24, 4.
cintaṇē (Sk. √ *cint*) v., to imagine, think; BLOCH 330 a.
  cintāvē fut. part. (n.) III pers.sg. 10, 8.
  cintī pr. I pers.sg. 21, 5.
cintā (Sk.) f.nom.sg., anxiety, worry 21, 3.
cipuḷiyā (Sk. √ *cap*, to pound, knead; or √ *ci*, cl. 3, to be intent upon, to seek for) f. instr. pl., squirt, syringe (for ejecting a jet of water) 28, 9.
cirūni (Sk. √ *ciri*) past part., to cut, split 12, 10; BLOCH 330 b.
Cītegrāmī (Sk. *citra–grāma*) m.loc.sg., place-name 4, 4/5.
cīnce–taḷī (Sk. *tintiḍikā–tala*) f. obl., tamarind tree 14, 9.
cīra (Sk.) n.acc.sg., garment 14, 22.
cukavā (Sk. √ *cyu*, caus.) imp. II pers.pl., to avert 21, 3; BLOCH 331 a, TURNER 179 a.
cucī (Sk. *cūcuka*) f.nom.sg., nipple of the breast, teat 13, 17; TURNER 179 b.
cuṭacuṭâ (Onomato.) adv. by instr., sound produced by suckling infant 13, 18.

cūra (Sk. *cūrṇa*, √ *cūrṇ*) m. acc.sg., fragments, crushing 16, 29; TURNER 181 a.

ceṇḍuphaḷī (Sk. *kanduka-phalikā*) comp., f.acc.sg., game of bat and ball 19, 5.

cetanācintāmaṇīn–ce (Sk. *cetanā–cintāmaṇi*) m. obl., living wish-jewel 25, 5.

Cokhā m.nom.sg., pers. name (of a poet-saint) 31, 4.

cokhālitī (Sk. *cokṣa* adj., √ *śuc*) pr.part.(f.)nom.sg., purifier 30, 2; for *cokha*, see BLOCH 332 a, TURNER 184 a.

coravela (Sk. *cora–velā*) f.nom. sg., inauspicious hour 24, 7; for *cora*, see BLOCH 332 a, TURNER 185 a.

coḷī (Sk. *coḍikā*, or *coḷikā*) f. acc.sg., upper part of woman's dress, bodice 14, 22; TURNER 185 b.

caukī (Sk. *catuṣka*) m.loc.sg., square 9, 2; BLOCH 332 b, TURNER 183 b.

cautharīyā (Sk. *catur–stara*, √ *stṛ*) adj. (f.)acc.pl., having four layers, 15, 13.

cauthā (Sk. *caturtha*) ordinal adj., (m.)nom.sg., fourth 14, 8; BLOCH 332 b, TURNER 186 b.

cauhātu (Sk. *catur–hasta*) adj. (m.)acc.sg., having four hands 28, 6.

cchitī (Sk. *sthiti*) f.nom.sg., condition 27, 4.

chāyā (Sk.) f.nom.sg., air, cast, tinge 26, 5.

chedunī (Sk. √ *chid*) past part., to cut, 21, 3.

jaga (Sk. *jagat*) n., world; BLOCH 333 a.

jagā–ciye obl. 27, 7.
jagātē dat.sg. 23, 8.
jagī loc.sg. 27, 3.

jagadeśvarē–vīṇa (Sk. *jagat–īśvara*) m.obl., Lord of the universe 29, 7.

jana (Sk.) m., (coll.), people, men and women.

jana nom.sg. 22, 4.
janān–ce obl. 30, 7.
janu nom.sg. 10, 6.

janamohaka (Sk. *jana–mohaka*) adj.(n.)acc.sg., alluring or attracting the people 30, 12.

Janī f.nom.sg., pers. name (of a saint-poetess) 31, 5.

janma (Sk. *janman*) m. or n., birth.

janma m.nom.sg. 18, 39.
janma n.nom.sg. 0, 6.
janmī m. or n.loc.sg. 27, 14.

janmaṇē (Sk. √ *jan*) v., to be born.

janmalāsi pp.(m.) II pers. sg. 23, 14.
janmale pp.(m.) III pers. pl. 23, 11.

janmajīvita (Sk. *janma–jīvita*) n.nom.sg., entire life 21, 5.

janmapatrikā (Sk. *janma–patrikā*) f.nom.sg., horoscope 26, 2.

janmasthāna (Sk. *janma–sthāna*) n.nom.sg., birthplace 30, 6.

jaye (Sk. *jaya*) ind., invocatory expletive denoting 'Victory!' 17, 9.

jari (Sk. *yarhi*) ind., if, in case 20, 3; BLOCH 333 b.

jarhi (Sk. *yarhi*) ind., if, in case 20, 4; BLOCH 333 b.

jarhaī (Sk. *yarhi*) ind., if, in case 23, 14.

jalatase (Sk. √ *jval*) pr. part. of *jala* + pr. III pers.sg. of *asa*; to burn 23, 2; BLOCH 334 a.

Javalagrāmī (*–grāma*) m.loc. sg., place–name 3, 7.

javaḷi, –ḷī (Sk. *yugula*, √ *yuj*) adv. by loc., near 22, 8; BLOCH 333 b.

javaḷika (Sk. *yugula–tva*) abstr.f., nearness, proximity.
  javaḷike loc.sg., (used as adv.) 27, 11; 33, 9.

jaḷacaru (Sk. *jala–cara*) n.nom. sg., animal of the water 18, 19.

jaḷaṇē (Sk. √ *jval*) v., to burn; BLOCH 334 a, TURNER 211 a.
  jaḷata pr. part. (n.) 33, 12.
  jaḷo imp. III pers.sg. 19, 35.

jāi (Sk. *jāti*) f.nom.sg., Jasmin creeper 22, 7; BLOCH 334 a, TURNER 212 a.

jāṇaṇē (Sk. √ *jñā*) v., to know; BLOCH 334 a, TURNER 214 b.
  jāṇatā pr.part.adj. (m.) instr.pl. 22, 2.
  jāṇati pr. III pers.pl. 2, 9.
  jāṇāvī fut.part. (f.) III pers.sg. 27, 4.
  jāṇije pass.pr. III pers.sg. 27, 16.
  jāṇitilē pp. (n.) III pers.sg. 0, 4.

jāṇē (Sk. √ *yā*) v., to go; BLOCH 334 b, TURNER 214 a.
  jā imp. II pers.pl. 9, 9.
  jāī imp. II pers.sg. 21, 6.
  jāuni abs. 18, 38.
  jāe pr. III pers.sg. 10, 3.
  jāo imp. III pers.sg. 25, 3.
  jāõ inf. 10, 12.
  jāta pr.part. 23, 12.
  jātâ pr.part. 18, 29.
  jāti pr. III pers.pl. 12, 3.
  jāye pr. III pers.sg. 13, 7.
  jāye imp. II pers.sg. 18, 42.
  jāvõ infinitive 29, 5.

jātyandha (Sk. *jāti–andha*) adj. (m.) nom.pl., born blind 11, 3.

Jādava–Nārāyaṇa (Sk. *Yādava –Nārāyaṇa*) adj. (m.) nom. sg., Nārāyaṇa of the Yādavas (an epithet of King Rāmacandra Yādava) 5, 5.

jānu–varī (Sk. *jānu*) m.obl., (by post. *vari*), knee 12, 8.

jāmbu (Sk. *jambu*) m., rose-apple tree; BLOCH 334 b, TURER 215 a.
  jāmbu–pāsī obl. 18, 37.
  jāmbu–vari obl. 18, 35.

jāmbubuḍhī–hūni (Sk. *jambu–budhna*) n. obl. 18, 42.

jāmbuḷabuḍhī (Sk. *jambūla–budhna*) n.loc.sg., foot or base of the rose-apple tree 18, 3.

jāmbuḷavṛkṣa (Sk. *jambūla–vṛkṣa*) m.nom.sg., Jambolan or rose-apple tree 18, 2.

jāmbuḷī–ciyā (Sk. *jambūlikā*) f. obl., Jambolan tree 12, 6.

jāmbuḷē (Sk. *jambūla*) n.nom. pl., fruit of the rose-apple tree 18, 8; BLOCH 334 b, TURNER 215, a.

jāmbuḷē (see *jāmbuḷē*) n.acc.pl. 18, 5.

jāla (Sk. jāta, √ *jan*) pp., become, happened.
  jālā (m.) III pers.sg. 6, 7.
  jālī (f.) III pers.sg. 7, 24.
  jālē (n.) III pers.sg. 8, 13.
  jāleti (m.) II pers.pl. 19, 27.
  jāleyâ past. part., (ind.) 17, 11.
  jālõ (m.) I pers.pl. 19, 26.
  jāhālā (m.) III pers.sg. 18, 30.
  jāhālī (n.) III pers.pl. 18,7.

jālaṇẽ (Sk. √ *jval*, caus.), v., to burn, set fire.
jālitī pr. III pers.pl. 24, 8.
jāḷi pr. III pers.sg. 27, 10.

jiṅkati (Sk. √ *ji*) pr. III pers. pl., to win, conquer 7, 2; BLOCH 335 a, TURNER 217 b.

jiṇẽ (Sk. √ *ji*) pr. III pers.sg., to win 20, 2.

jiṇẽ (Sk. √ *jīv*) v., to live, be alive; BLOCH 335 a, TURNER 216 b.
jītī pr.part.adj.(f.) nom.sg. 28, 7.
jīteni pr.part.adj.(m.) instr.sg. 10, 13.

jintalā (Sk. √ *ji*) pp.(m.) III pers.sg., to win, conquer 30, 9; TURNER 217 b.

jivhāmaḷa (Sk. *jivhā–mala*) m. acc.sg., coating on the tongue 12, 11.

jī (Sk. *jayin* ? √ *ji*) ind., an expletive of addressing a person 29, 3; re-dupl. 7, 3; BLOCH 335 b, TURNER 216 a.

jī (Sk. *yad*) rel. pron. (f.), who, which, what.
jiyā instr.sg. 23, 15.
je nom.sg. 11, 14.

jībha (Sk. *jivhā*) f., tongue; BLOCH 335 b, TURNER 218 a.
jibhā instr.sg. 23, 13.
jībha nom.sg. 27, 10.

jīva (Sk.) m., mind, soul; BLOCH 335 b, TURNER 216 a.
jīvā–ciye obl. 20, 12.
jīvā–cẽ obl. 25, 2.
jīvāte dat.sg. 30, 2.
jīvẽ instr.sg. 10, 11.

jīvajātāsi (Sk. *jīva–jāta*) adj. (n.) dat.sg., (coll.), animals born into this world 29, 11.

jīvajyoti (Sk. *jīva–jyoti*) f. nom.sg., flame of life 29, 2.

Jīvaṇai m.nom.sg., pers. name 2, 8.

jīvana (Sk.) n.nom.sg., water 22, 9.

jīvanakaḷā (Sk. *jīvana–kalā*) f.nom.sg., glow of life 29, 8.

jīvapakṣī (Sk. *jīva–pakṣin*) m. nom.sg., bird of life (fig.) 24, 3.

jīvarāsa (Sk. *jīva–rāśi*) f.acc. sg., class or grade of the soul 33, 5.

jīvavilā (Sk. √ *jīvay*) caus. pp.(m.) III pers.sg., to make alive 26, 11.

jīvitā (Sk. *jīvita*) n.gen.sg., life 23, 6.

juārī (Sk. *dyūta–kāra*) m., gambler, one who plays with stakes; TURNER 222 a.
juārīān–cẽ obl. 7, 23.
juārī̃ instr.pl. 7, 3.

jui (Sk. *yūthikā*) f.nom.sg., a variety of Jasmin creeper 22, 7; BLOCH 335 b, TURNER 219 a.

jũ (Sk. *dyūta*) n., gambling, playing with stakes; BLOCH 336 a, TURNER 221 b.
jũ nom.sg. 7, 9.
jũ acc.sg. 7, 2.

jẽ (Sk. *yad*) rel.pron.(n.), which, what, who; BLOCH 336 a.
jīyā dat.sg. 13, 4.
jẽ nom.sg. 2, 9.
jẽ acc.sg. 11, 1.
jeā dat.sg. 0, 1.

jẽ (Sk. *yad*) ind., adv. of conjunction; that 14, 2.

jeālẽ (Sk. *jīva–ālaya*) n.nom. sg., life, 19, 36.

jetukīyā (Sk. *iyat–*) pronom. adj.(f.) nom.pl., as much, as many 15, 13.

jetha (Sk. *yatra*) adv., where 23, 2.

jethī–cī (Sk. *yatra–*) adj.(n.) obl., from where, belonging to which place 23, 10.

jevaṇē (Sk. *jemana*, √ *jim*) v., to eat, dine; BLOCH 336 b, TURNER 216 b.
  jevīti pr. III pers.pl. 16, 6.
  jevīna fut. I pers.sg. 16, 29.
  jevīle pp.(m.) III pers.pl. 16, 31.

jevi (Sk. *yadi*) ind., as, just as 33, 2.

jaī (Sk. *yadi*) ind., when 30, 8; BLOCH 336 b.

jo (Sk. *yad*) rel.pron.(m.), who, which; BLOCH 336 b.
  jayā–ciyā obl. 29, 13.
  jayā–cīye obl. 16, 19.
  jayāsi dat.sg. 11, 14.
  jiye loc.sg. 23, 8.
  je nom.pl. 20, 8.
  jetī (pronom.adj.) m.nom. pl. 4, 3.
  jeyā dat.pl. 30, 4.
  jeyā–cā obl. 24, 9.
  jeyā–ceni obl. 24, 8.
  jeyâ–varī obl. 32, 9.
  jo nom.sg. 3, 9.

jogē (Sk. *yogya*) adj.(n.)acc. sg., fitting, deserving 31, 1; BLOCH 336 b.

Jogeśvarī (Sk. *yoga–īśvarī*) f. dat.sg., place-name (after the temple of Goddess Jogeśvarī) 9, 14.

joḍaṇē (Sk. √ *yuj*, or √ *juṭ*) v., (i) to join; (ii) to earn, obtain; BLOCH 336 b, TURNER 225 a.
  joḍalē pp.(n.) III pers.sg. 33, 2.
  joḍīḷē pp.(n.) III pers.sg. 7, 22.
  joḍūni abs. 17, 7.
  joḍe pr. III pers.sg. 32, 2.

jñāna (Sk.) n., knowledge.
  jñāna nom.sg. 0, 1.
  jñānē nom.pl. 0, 3.

Jñānadeo (Sk. *Jñāna–deva*) m. nom.sg., pers. name (of the celebrated poet-saint) 25, 9.

jñānamārttaṇḍu (Sk. *jñāna–mārtaṇḍa*) m.nom.sg., sun of knowledge 24, 12.

jñānājñānā–ciyā (Sk. *jñāna–ajñāna*) n.obl., knowledge and ignorance 24, 2.

jñānī (Sk. *jñānin*) adj., knower.
  jñāniyā (m.)nom.sg. 11, 15.
  jñāniyâ (m.)dat.pl. 24, 2.

jyotiṣa (Sk.) n.nom.sg., science of astrology or astronomy 0, 12.

jyotiṣi (Sk. *jyotiṣika*) m.nom. pl., astronomer 0, 13.

jhagaṭalē (Sk. *saṁ* √ *ghaṭ*) pp. (n.) III pers.sg., to encounter, disturb, seize 33, 10; TURNER 205 b.

jhaṅkāra (Sk.) m.acc.pl., buzzing or humming sound of the bees 32, 4; TURNER 228 b.

jhaḍajhaḍauni (Sk. *jhaṭiti* > Pk. *jhaḍai*, redupl.) absolutive; to make haste 23, 15; TURNER 230 a.

jhaḍati (Sk. *jhaṭiti*) ind., immediately, at once 27, 4.

jhaḷake (Sk. √ *jval*) pr. III pers.sg., to glow, shine 32, 9; TURNER 230 b.

jhaḷāḷā (Sk. √ *jval*) m.nom. sg., lustre, brightness 20, 5; BLOCH 337 b, TURNER 230 b.

jhaḷumbuke (Sk. *jvalat–lambaka*) m.nom.pl., ear-ring 26, 7.

jhāḍa (Sk. *jāṭa*) n., tree; BLOCH 338 a, TURNER 232 b.
  jhāḍī loc.sg. 20, 4.
  jhāḍē nom.pl. 20, 11.
  jhāḍē acc. pl. 32, 2.
jhāḍīlē (Sk. √ *dhraj* ?) pp. (n.) III pers.sg., to clean, brush 13, 12; TURNER 233 a.
jhâpa (Sk. *jhampā*) f.acc.sg., swoop 31, 5; TURNER 229 b.
jhiḷamaḷī (Sk. √ *jval*, redpul.) pr. III pers.sg., to ficker, waver 29, 2; TURNER 234 b.

ṭākilē (Sk. *tyakta*, √ *tyaj*) pp. (n.) III pers.sg., to throw 14, 11; TURNER 239 a.
ṭāhuvā (Onomato.) m.acc.sg., moaning cry 33, 9.

ṭhāī (Sk. *sthāya*, √ *sthā*) m. loc.sg., place, position 21, 1; BLOCH 340 a, TURNER 250 b.
thâukē (Sk. *sthāpita*, √ *sthā*) adj. (n.) nom.sg., known 30, 12.
ṭhākaṇē (Sk. √ *sthā*) v., to remain; BLOCH 340 a.
  ṭhākō inf. 19, 16.
ṭheṇē (Sk. √ *sthā*) v., to stay.
  ṭhelī pp. (f.) III pers.sg. 30, 5.
ṭhikasâ (Sk. *sthita*, √ *sthā*) adj. (m.) gen.pl., well-formed 28, 5; TURNER 251 b.
ṭhikācē (Sk. *sthita*, √ *sthā*) n.gen.sg., inlaid jewelry 26, 6; TURNER 251 b.
ṭhēcauni (?) absolutive, to crush 14, 6; TURNER 254 a.
ṭhevaṇē (Sk. √ *sthāpay*) v., to place, deposit; BLOCH 340 b, TURNER 253 b.
  ṭhaviyalī pp. (n.) III pers. pl. 2, 5.
  ṭhaviyalē pp. (n.) III pers. sg. 2, 6.
  ṭhevitī pr. III pers.pl. 12, 8.
  ṭheviliyā pp. (f.) III pers. pl. 12, 6.
  ṭhevilī pp. (f.) III pers.sg. 14, 3.
  ṭhevuni abs. 18, 35.

ḍāva (Ety. doubtful) adj., left; BLOCH 341 b, TURNER 318 b.
  ḍāvā (m.) nom.sg. 27, 14.
  ḍāvīye (n.) gen.sg. 12, 9.
ḍo (Sk. *darva*) m. nom. sg., ladle, spoon 3, 9; BLOCH 342 a, TURNER 309 b.
ḍoī (K. *ḍavuge* ?) f., head; BLOCH 342 a, TURNER 262 a, 309 b.
  ḍoī nom.sg. 10, 6.
  ḍoiye loc.sg. 10, 6.
ḍoṅga (K. *ḍoṅku*) adj., crooked; cf. *ḍoṅgara*, BLOCH 342 a, TURNER 260 b.
  ḍoṅgā (m.) nom.sg. 31, 4.
  ḍoṅgī (f.) nom.sg. 31, 4.
  ḍoṅgē (n.) nom.sg. 31, 4.
ḍole (see *ḍoḷā* below) acc.pl. 24, 3.
ḍole (Sk. √ *dul*, *dolayati*) pr. III pers.sg., to swing, oscillate 33, 10; BLOCH 242 b, TURNER 262 a.
ḍohaḷe (Sk. *dohada*) m.nom.pl., intense desire 22, 10; BLOCH 342 b.
ḍohâtu (Sk. *draha* < *hrada*) m.loc.sg., pool of water 29, 11.
ḍoḷasu (Deśī) adj. (m.) nom.sg., with sight 11, 11.
ḍoḷā (Deśī) (m.), eye; BLOCH 342 b, TURNER 262 b.
  ḍoḷā nom.sg. 27, 14.
  ḍoḷâ instr.sg. 14, 4.
  ḍoḷe nom.pl. 33, 7.
  ḍoḷe acc. pl. 29, 3.
  ḍoḷeyān-ciyā obl. 27, 16.

ḍhorẽ (?) n.nom.pl., cattle 12, 19.

tatapādapadumopajivi (Sk. *tat-pāda-padma-upajīvin*) adj. (m.) nom.sg., subsisting on the lotuses of his feet 6, 2.
tathā (Sk.) ind., also, similarly 2, 5.
tathāpi (Sk. *tathā-api*) ind. even, nevertheless 20, 6.
tadā (Sk.) ind., then, at that time 6, 5.
taññiropita (Sk. *tad-nirūpita*) adj. (m.) nom.sg., deputed by him 6, 3.
tapata (Sk. √ *tap*) pr.part. (n.), to heat 33, 12.
taraṇī (Sk. *taraṇi*) f.nom.sg., the sun 30, 1.
taralõ (Sk. √ *tṝ*) pp. (m.) I pers.sg., to pass over, get through 31, 1.
tari (Sk. *tarhi*) ind., in that case, then 7, 11; Bloch 344 b.
taruṇī (Sk.) f.nom.sg., young female 18, 13.
tarhi (Sk.) ind., in that case 20, 4.
tarhaī (see *tarhi*) ind. 23, 15.
Talī n.loc.sg., place-name 3, 8.
tavā (Sk. *tāvat*) ind., then, at that time (also used as an expletive or correlative adv.) 8, 16; Bloch 345 a.
tasmiṅkāle (Sk. *tasmin-kāle*) m.loc.sg., Sk. form used as an adv. 6, 3.
taḷavaṭī (Sk. *tala-vaṭa*) m.loc. sg., foot or base (of a tree) 33, 7.
taḷahātā-cī (Sk. *tala-hasta*) m.obl., palm of the hand 29, 12.
tāṭa (Sk. *tata*, √ *tan*, or Sk. *tāla*) n.nom.sg., dish, plate (for partaking food) 16, 27; Turner 278 a.
tāta (Sk.) m., father.
tātā voc.sg. 21, 4.
tātẽ instr.sg. 21, 5.
tātalayātẽ (Sk. *tapta*, √ *tap*) pp. adj. (m.) dat.sg., one suffering from heat 22, 8; Bloch 346 a, Turner 278 b.
tāpī (Sk. *tāpa*) m.instr.pl., heat 33, 12; Bloch 346 a.
tāpatraya (Sk. *tāpa-traya*) m. acc.sg., three kinds of heat or affliction 30, 7.
tāpahīna (Sk. *tāpa-hīna*) adj., without heat 25, 6.
tāmbataulī (Sk. *tāmra-*) f.acc. sg., small copper vessel 12, 12; for *tāmba* see Bloch 346 a, Turner 279 b.
tāmboḷa (Sk. *tāmbūla*) n.nom. sg., roll of chewing leaf with lime, betel and catechu 14, 6; Turner 273 a.
tārakā (Sk.) f.nom.sg., star 26, 2; Bloch 346 a, Turner 280 b.
tārũ (Sk. *taraṇa*, √ *tṝ*) n.nom. sg., boat, raft 29, 10; Turner 280 b.
tāhāna (Sk. *tṛṣṇā*) f.nom.sg., thirst 22, 9; Bloch 345 a.
tāḷilẽ (Sk. √ *tal*, or √ *tāḍ* ? also used in the partial redupl. form *lāḷile-tāḷile*) pp. (n.) III pers.sg., to fix up, establish 14, 17; Turner 281 a.

Tiḳai m.nom.sg., pers. name 2, 7.
timira (Sk.) n.nom.sg., darkness 25, 3.
titukī (Sk. *tāvat-ka*) pronom. adj. (n.) acc.pl., that much, so much 18, 8.

tirtha (Sk. *tīrtha*) n., holy place.
tirtha nom.sg. 6, 5.
tirthâ dat.pl. 6, 7.
tirthẽ acc.pl. 33, 11.
tisāsiti (Sk. *tri-śāsita*) adj., administered thrice 5, 1.
tī (Sk. *tad*) f., rel.pron., she.
tayâ-mājī obl., 26, 1.
tayesī instr.sg. 18, 16.
ticẽ gen.sg. 14, 14.
tiyā nom.pl. 16, 5.
tiyā acc.pl. 12, 7.
tiyā instr.sg. 12, 11.
tiye dat.sg. 21, 3.
tiyetẽ dat.sg. 18, 18.
tīe dat.sg. 11, 14.
tī-cī obl. 13, 17.
tī-cīe obl.sg. 13, 15.
tīyā dat.pl. 8, 11.
tīye-ceyā obl. 29, 14.
te(-) nom.sg. 7, 12.
te acc.sg. 12, 21.
teyā acc.pl. 27, 8.
tehī̃ instr.pl. 7, 9.
tīna (Sk. *trīṇi*) num.adj., three; BLOCH 347 b, TURNER 283 a.
tighe (m.) nom. 15, 1.
tinhī̃ (n.) nom. 12, 21.
tihī̃ (m.) loc. 25, 7.
tuṭaṇẽ (Sk. √ *truṭ*) v., to break, split; BLOCH 347 b, TURNER 245 b.
tuṭali pp.adj. (f.) nom.sg. 27, 15.
tuṭaleyâ past part. 10, 14.
tũ (Sk. *tvam*) II pers. pron., you; BLOCH 348 a, TURNER 270 a.
tũ nom.sg. 18, 14.
tuja dat.sg. 18, 25.
tujasī instr.sg. 18, 14.
tu-jhā obl. 18, 16.
tu-jhiyā obl. 18, 17; 18, 22.
tu-jhẽ obl. 7, 22.
tu-jheni obl. 29, 6.
tuma-câ obl. 19, 28.
tuma-cī obl. 15, 7.
tuma-cẽ obl. 7, 7.
tuma-ceni obl. 10, 4.
tumatẽ dat.pl. 10, 6.
tumhâ dat.pl. 10, 5.
tumhâ-pasi obl. 12, 19.
tumhâ-pāsi obl. 16, 7.
tumhâsi dat.pl. 13, 21.
tumhī nom.pl. 13, 4.
tumhī̃ instr.pl. 10, 6.
tuvâ instr.sg. 11, 6.
tũ nom.sg., 18, 4.
tṛpta (Sk.) pp.(adj.), satisfied 19, 29.
tṛṣṇā (Sk.) f.acc.sg., greed, thirst, 23, 13.
tẽ (Sk. *tad*) n., rel.pron., it.
tayâ gen.pl. 32, 2.
tayā-câ obl. 13, 17.
tayān-câ obl. 21, 1.
tiyẽ nom.pl. 8, 6; 20, 11.
tīyẽ acc.pl. 32, 2.
tẽ nom.sg. 2, 9.
tẽ acc.sg. 11, 1.
tetīsā (Sk. *trayastriṁśat*) num. adj., loc.pl., thirty three 6, 7; TURNER 289 b.
tetha (Sk. *tatra*) adv. of place; there, at that place 11, 3.
tethī-ca (Sk. *tatra-*) adj., of there.
tethīcā (m.) 20, 12.
tethīciyā (m.) 32, 9.
tethīcī̃ (n.) 32, 2.
tethīcẽ (n.) 8, 20.
tethila (Sk. *tatra-*) adj., of there 6, 8.
tethẽ (Sk. *tatra*) adv. of place; there 18, 34.
tethauni (Sk. *tatra-*) adv., from there 7, 4.
tela (Sk. *taila*) n., oil; BLOCH 348 b, TURNER 290 a.
tela acc.sg. 9, 3.
telā gen.sg. 3, 9.

tevī (Sk.* *tadi*, on the analogy of *yadi*) adv., at the same time, consistently 10, 9.

tehavaḷī (Sk. *tad–vela* or *–velā*) adv. (by loc.), at that time 13, 21.

tehvalī (see *tehavaḷī*) adv. 24, 11.

taī (Sk. *tadā*) ind., then, at that time 30, 8; BLOCH 348 b, TURNER 270 a.

taisa (Sk. *tādṛśa*) adj., in that manner, accordingly; BLOCH 348 b.
 taisī(ci) f.nom.sg., direct, straight 13, 22.
 taisē n.nom.sg. 11, 14.

taīhūni (Sk. *tadā–*) ind., since then, since that time 15, 18.

to (Sk. *tad*) m., rel.pron., he.
 tayā dat.sg. 21, 6.
 tayâ dat.pl. 15, 8.
 tayā abl.sg. 20, 6.
 tayâ gen.pl. 16, 4.
 tayā–ceyā obl. 13, 2.
 tayān–cā obl. 13, 15.
 tayān–ciye obl. 23, 11.
 tayān–cē obl. 15, 15.
 tayātē dat.sg. 18, 4.
 tayātē dat.pl. 7, 10.
 tayâ–madhyē obl. 11, 11.
 tayāsi dat.sg. 18, 6.
 tayâsi dat.pl. 15, 4.
 tihē instr.pl. 0, 11.
 tī instr.pl. 16, 26.
 tīya loc.sg. 32, 8.
 tīye loc.sg. 8, 20.
 tīhī instr.pl. 13, 19.
 te nom.pl. 18, 7.
 teâ dat.pl. 33, 6.
 teā loc.sg. 3, 10.
 teṇē instr.sg. 8, 2.
 tetīyâ–prati (pronom. adj.), obl. 4, 3.
 teyâ instr.sg. 18, 36.
 teyā dat.sg. 18, 2.
 teyâ dat.pl. 6, 10.
 teyā–cā obl. 6, 7.
 tehā–cā obl. 4, 1.
 tehī instr.pl. 13, 7.
 to nom.sg. 4, 1.
 to–vâcauni obl. 30, 6.
 tayâ–sarīsē obl. 16, 3.

tokhaṇē (Sk. √ *tuṣ*) v., to be pleased.
 tokhāvē fut.part.(n.) III pers.sg. 25, 1.
 tokhauni absolutive 25, 1.

toṇḍī (Sk. *tuṇḍa*) n.loc.sg., mouth 13, 18; BLOCH 349 a.

tyejā–cā (Sk. *tejas*) n.obl., light, lustre 29, 9.

trahāṭīta (Sk. √ *tṛh* ?) pr. part., forcibly, with influx 13, 18.

trikāla (Sk. *tri–kāla*) adv. of time; three times 6, 8.

trividhu (Sk. *tri–vidha*) adj. (m.)nom.sg., threefold, of three kinds 0, 3.

trīkhāvantā (Sk. *tṛṣā–vat*) adj. (m.)dat.sg., thirsty 22, 9.

trīrātrē (Sk. *tri–rātri*) adv., for three nights 27, 13.

Tretāyugī (Sk. *tretā–yuga*) n. loc.sg., epoch called Tretā, or the age of triads 6, 4.

thaḍī (Sk. *taṭa*) m.loc.pl., bank or shore of a river or lake 24, 5.

thare (Sk. √ *sthal*, connected with √ *sthā*) pr. III pers. sg., to stick to, be steady 27, 12.

thā (Sk. *sthā* or *sthāyi*, √ *sthā*) f.nom.sg., limit, end 28, 11.

thānuliyā (Sk. *tanu–*) f.nom. pl., fine black spot (homuncle) in the eye 27, 16.

thora (Sk. *sthavira*) adj., great, large; BLOCH 350 b, TURNER 300 b.
thora (m.) nom.sg. 8, 18.
thora (n.) nom.sg. 14, 15.
thorī̃ (n.) loc.sg. 21, 2.
thorī (Sk. *sthavira*) abstr.f. nom.sg. 32, 9; acc.sg., 33, 5 greatness.

dagaḍa (Sk. *dṛṣad*, √ *dṝ*) m. nom.pl., stone 13, 12.
datta (Sk. *datta*, √ *dā*) pp. (Sk.), given 3, 7; 5, 3/7.
dantadhāvana (Sk. *danta-dhāvana*) n.acc.sg., cleaning the teeth 12, 8; TURNER 302 a.
dardura (Sk.) m.nom.sg., frog 23, 13.
dasīṇe (Sk. *dakṣiṇa*) adj. (f.) loc.sg., south direction 6, 12.
dahī̃ (Sk. *dadhika*) n.nom.sg., curds 8, 14; BLOCH 351 a, TURNER 307 a.
dāo (Sk. *dāya*, √ *dā*) m.nom. sg., gift, present, grace 25, 9; *dāo-pasāo*).
dākhaviṇẽ (Sk. √ *darśay*) v., to show; BLOCH 351 a.
dākhavā imp. II pers.pl. 21, 3.
dākhavile pp. (m.) III pers. pl. 9, 11.
dākhavilẽ pp. (n.) III pers. sg. 30, 10.
dāṅgẽ (Pk. *ḍāṅgā*, a stick) n. acc.pl., forest 24, 8; BLOCH 341 b, TURNER 258 b.
dāṇḍe (Sk. *daṇḍaka*) m.nom. pl., stalk of flower 5, 1/3.
dāṇḍeā-cī̃ (Sk. *daṇḍaka*) m. obl., measuring rod 3, 6.
dātārẽ (Sk. *dātṛ*) m.instr.sg., giver (here, Cakradhara) 33, 11.
dādulepanā-cā (Sk. *tāta-*) abstr.n.obl., manliness, valour 15, 10; TURNER 308 b.
dā(na) (Sk.) n.nom.sg., gift, grant 5, 6.
dānī (Sk. *dānin*) adj. (m.) voc. pl. (hon.), giver, gracer 21, 3.
dāmā-cā (Sk. *dramma*) m.obl., coin of specific value 4, 2; TURNER 309 b.
dāravaṭhā (Sk. *dvāra-vartman*, or *-vāṭa*) m., threshold, doorway; BLOCH 351 b.
dāravaṭhâ loc.sg. 7, 5.
dāravaṇṭhā-ciye obl. 9, 4.
Dāvodara-pāsi (Sk. *Dāmodara*) m. obl., pers. name 2, 5/6.
digantarā (Sk. *dik-antara*) n. dat. or loc.sg., interior of the sky 31, 5.
diṭhī (Sk. *dṛṣṭi*) f. (i) look, (ii) sight; BLOCH 352 a, TURNER 259 b.
diṭhī (ii) nom.sg. 26, 9.
diṭhī-cẽ (i) obl. 26, 4.
disaṇẽ (Sk. √ *dṛś*) v., to look, see; BLOCH 352 a.
disatase (disata) pr.part. + (ase) pr. III pers.sg. of *asa* 23, 11.
dise pass.pr. III pers.sg 20, 5.
dīsatī̃ pass.pr. III pers.pl. 22, 10.
dī̃ (Sk. *divan*, √ *div*) m.loc.sg., day 19, 1; BLOCH 352 a.
dīkṣita (Sk.) m., priest conducting the sacrifice.
dīkṣita nom.pl. 19, 38.
dīkṣita(ho) voc.pl. 19, 12.
dīkṣitān-cī obl. 19, 10.
dīkṣitān-ceâ obl. 19, 17.
dīkṣitâ-javaḷī obl. 19, 11.
dīkṣitātẽ dat.pl. 19, 26.
dīkṣitāsī dat.pl. 19, 11.
dīkṣitī̃ instr.pl. 19, 13.

dīkṣitajāyā (Sk. *dīkṣita–jāyā*) f.nom.pl., wife of the sacrificer 19, 1.

dīpale (Sk. *dīpta*, pp. of √ *dīp*) pp. adj.(m.)nom.pl., inflamed, kindled 24, 8.

dīpu (Sk. *dīpa*) m.nom.sg., lamp 23, 6.

Dīve–ce f.obl., place-name (of modern Dīva) 2, 7.

dīsa (Sk. *divasa*) m., day; BLOCH 352 b, TURNER 311 a.
- dīsa nom.pl. 7, 1.
- dīsa acc. pl. 10, 12.
- dīsī loc.sg. 8, 20.
- dīsu nom.sg. 10, 12.

dukha (Sk. *duḥkha*) n., sorrow; TURNER 313 b.
- dukha nom.sg. 14, 15.
- dukha acc.sg. 14, 14.
- dukhē–karūni obl. 14, 3.

duḥkha (Sk.) n., misery, unhappiness.
- duḥkha nom.sg. 23, 8.
- duḥkhā–cē obl. 23, 5.

duḍuduḍukari (Sk. *druta*, √ *dru* + √ *kṛ*) adv. of action; running or trotting 13, 11.

dudha (Sk. *dugdha*) n.nom.sg., milk 8, 11; BLOCH 353 a, TURNER 314 a.

durāgraha (Sk. *dur–āgraha*) m.acc.sg., obstinacy, obstinate desire 18, 18.

duritā–cē (Sk. *durita*) n.obl., evil, sin 25, 3.

durauniyā (Sk. *dūra*) ind. (by abl.), from a distance 33, 1.

dūri (Sk. *dūra*) ind., away 19, 9; BLOCH 353 a, TURNER 315 a.

durgandhī (Sk. *dur–gandhi*) f. nom.sg., bad odour 27, 14.

durbhakṣī (Sk. *durbhikṣa*) n. loc.sg., famine, scarcity of provisions 33, 2.

durlabhu (Sk. *durlabha*) adj. (m.)nom.sg., difficult to obtain 20, 6.

dusara (Sk. *dvi–sara*) ord.adj., another, second; BLOCH 353 a, TURNER 321 a.
- dusarā (m.)nom.sg. 18, 39.
- dusarī (f.) acc.sg. 12, 9.

dṛṣṭādṛṣṭavijaye (Sk. *dṛṣṭa–adṛṣṭa–vijaya*) adj.(m.)nom. pl., victorious in the visible as also in the invisible, i.e., in the present and future life 25, 8.

dekhaṇē (Sk. √ *dṛś*) v., to see; BLOCH 353 a, TURNER 318 a.
- dekhāvā fut.part. (m.) III pers.sg. 24, 12.
- dekhilā pp.(m.) III pers.sg. 11, 4.
- dekhilī pp.(f.) III pers.sg. 11, 4.
- dekhilē pp.(n.) III pers. sg. 11, 5.
- dekhileâ past part. 33, 3.
- dekhīlīyā pp.(f.) III pers. pl. 8, 17.
- dekhe pr. III pers.sg. 33, 5.
- dekhe past III pers.sg. 14, 4.
- dekhauni abs. 8, 18.

deṇē (Sk. √ *dā*) v., to give; BLOCH 353 a, TURNER 311 b.
- dayāvē fut.part.(n.) III pers.sg. 22, 2.
- didhalī pp.(n.) III pers.pl. 18, 5.
- dījo pass. opt. II pers.pl. 7, 4.
- dīdhalā pp.(m.) III pers.sg. 22, 6.
- dīdhalē pp.(n.) III pers.sg. 13, 23.
- dīdhaleyā–vīṇa pp.(adj.) obl. 7, 7.
- dīnhalā pp.(m.) III pers. sg. 4, 1.

dīnhalī pp.(f.) III pers.sg. 4, 3.
dīnhalẽ pp.(n.) III pers. sg. 4, 1.
deā pr. II pers.pl. 19, 13.
deijaila pass.fut. III pers. sg. 22, 1.
deīna fut. I pers.sg. 13, 22.
deīla fut. III pers.sg. 29, 11.
deuni fut. I pers.pl. 8, 4.
deuni abs. 19, 31.
deõ fut. I pers.pl. 7, 11.
deta pr.part. 13, 21.
detuse (detu–ase) pr. III pers.sg. 18, 11.
deya fut.part. 5, 3.
deyāvā fut.part. (m.) III pers.sg. 15, 12.
deyāvī fut.part. (f.) III pers.sg. 20, 4.
deyāvẽ fut.part. (n.) III pers.sg. 7, 6.

deva (Sk.) m., God; BLOCH 353 b, TURNER 317 a.
deo nom.sg. 30, 8.
devā gen.sg. 6, 9.
devā voc.sg. 21, 2.
devā voc.pl.(hon.) 21, 3.
devā–cī obl. 33, 5.
devā–ceyā obl. 15, 10.
devātẽ dat.sg. 17, 12.
devẽ instr.sg. 25, 1.
devo nom.sg. 10, 15.
devo nom.pl. (hon.) 29, 14.
devo acc.sg. 22, 3.

Devagirī (Sk. *deva–giri*) f.nom. sg., place–name (of the capital of the Yādava kings), cf. modern Daulatābād; 9, 8.

devatāgaṇā (Sk. *devatā–gaṇa*) m.dat.sg., group of deities 6, 7.

devayatanâ (Sk. *deva–āyatana*) n.gen.pl., dwelling place of God, temple 33, 9.

devaracīta (Sk. *deva–racita*) pp. (adj.) n.nom.sg., God-made, divine 6, 5.

Devalu m.nom.sg., family-name 2, 9.

devāṅgaṇā (Sk. *deva–aṅganā*) f.dat.pl., wife of God, divine female 30, 5.

devāle (Sk. *deva–ālaya*) n.loc. pl., temple 6, 7; BLOCH 353 b, TURNER 317 b.

deṣati (Sk. √ *dṛś*) pr. III pers. pl., to see 27, 8.

dehāhante–ce (Sk. *deha–ahantā*) abstr.f.obl., ego of the body 24, 3.

daityâ (Sk. *daitya*) m.gen.pl., demon 30, 11.

dainyavadana (Sk. *dainya–vadana*) adj., gloomy, morose–faced 21, 4.

daivajña (Sk. *daiva–jña*) m. nom.pl., divine astrologer, or one knowing the fate of human destiny 0, 13.

dõ (Sk. *dvi* > *dvau*) num.adj., two 17, 11; BLOCH 354 a, TURNER 313 a.

dogha (Sk. *dvi–*) num.adj., two.
doghâsi (m.) instr.pl. 18, 7.
doghe (m.) nom.pl. 18, 28.

dona (Sk. *dvi* > Pk. *doṇṇi*) num.adj., two; BLOCH 354 a, TURNER 313 a.
doni 2, 2/3.
donī 12, 6.
donhī 12, 7.
dohī̃ 24, 5.

dondilu (Sk. *tundila*) adj.(m.) nom.sg., having a corpulent belly 28, 6: BLOCH 347 b.

dorī (Sk. *dorikā*) f.nom.sg., rope, string 31, 3; BLOCH 354 a, TURNER 262 b.

dohaṇẽ (Sk. √ *duh*) v., to milk; BLOCH 354 a, TURNER 317 a.
dohe fut. I pers.sg. 8, 4.
dohauni fut. I pers.pl. 8, 6.
dravya (Sk.) n.nom.sg., (coll.), money 7, 3.
Drupadiye (Sk. *Draupadī*) f. loc.sg., pers. name (of the wife of Pāṇḍavas) 29, 14.
dvārẽ (Sk. *dvāra*) n.instr.sg., door 19, 17.
Dvārake–cā (Sk. *Dvārakā*) f. obl., place–name (of the capital of Lord Kṛṣṇa) 15, 5.
Dvārāvatī (Sk.) f.nom.sg., place–name (a synonym for Dvārakā) 15, 11.
dvijakuḷī̃ (Sk. *dvija–kula*) n. instr.pl., (i) group of birds, (ii) Brahmins 32, 3.
dvijavara (Sk. *dvija–vara*) adj. (m.) nom.pl., eminent (i) bird, (ii) Brahmin 32, 6.

dhaḍa (Sk. *dṛḍha* ?) n.nom.sg., trunk of the body 10, 14.
dhaḍakari (*dhaḍa*, onomato. + √ *kṛ*) adv. of action; heavily, with full force (imitative of sound) 14, 11.
Dhaḍabāleā m.gen.sg., pers. name (Dhaḍabālā) 4, 4.
dhanuṣākāra (Sk. *dhanuṣya–ākāra*) adj., bow-shaped 12, 11.
Dhanurdharā (Sk. *dhanur–dhara*) m.dat.sg., synonym for Arjuna 29, 13.
dhanẽ (Sk. *dhana*) n.nom.pl., money, wealth 27, 5; BLOCH 354 b, TURNER 323 a.
dharaṇẽ (Sk. √ *dhṛ*) v., to hold, grasp; BLOCH 354 b, TURNER 325 a.
dharā imp. II pers.pl. 31, 2.
dharitī pr. III pers.pl. 12, 11.
dharūni abs. 32, 8.
dharma (Sk.) m. (i) principles of religion, (ii) behaviour.
dharmu nom.sg. 10, 1.
dharmī̃ loc.sg. 10, 13.
dharmavārtā (Sk. *dharma–vārtā*) f.acc.sg., religious talk 12, 17.
dhāka (Sk. *dhrāka*) m.nom.sg., fear 21, 3; TURNER 327 a.
dhāḍūniyâ (Sk. √ *dhrāḍ*) past part., to send 21, 4.
dhāṇḍoḷitā (Sk. *adhi* √ *hṛ* ?) pr.part., to search 33, 2.
Dhātā (Sk. *dhātṛ*) m.nom.sg., name of a cycle of years 5, 2.
dhāti (Sk. √ *dhā*) pr. III pers. pl., to be satisfied 33, 7.
dhāmanā (Sk. *dhāman*) f.instr. sg., glory, splendour 5, 3.
Dhāmojī–cīyā m. obl., pers. name 4, 5.
dhâva (Sk. *dhāvana*, √ *dhāv*) f.nom.sg., act of running 13, 11; BLOCH 354 b, TURNER 328 a.
dhāvata (Sk. √ *dhāv*) pr.part. 14, 12.
dhuṇẽ (Sk. √ *dhū*) v., to wash; BLOCH 355 a, TURNER 329 b.
dhuti pr. III pers.pl. 8, 8.
dhūni absolutive 16, 8.
dhuḷī (Sk. *dhūli*) f., dust; TURNER 331 a.
dhuḷī nom.sg. 10, 5.
dhuḷī–âtīla obl. 20, 3.
dhairyā–cā (Sk. *dhairya*) abstr. n.obl., courage, valour 29, 9.

na (Sk.) ind., adv. of negation 10, 3.
na– (Sk. *na* + conjugated form of verb) neg.v., BLOCH 355 b, TURNER 333 a.

nako (– √ *kṛ*) imp. II pers.sg. 17, 6; imp. III pers. sg. 17, 10.
na pavije (– *pra* √ *āp*) pass.pr. III pers.sg. 10, 15.
na lagatā (– √ *lag*) pr. part. 27, 6.
na lagāvī (– √ *lag*) fut. part. 10, 5.
na lage (– √ *lag*) pr. III pers.sg. 19, 27.
na labhe (– √ *labh*) fut. III pers.sg. 13, 24.
na vace (– √ *vraj*) pr. III pers.sg. 22, 9.
navhati (– √ *bhū*) pr. III pers.pl. 9, 11.
navhatī (– √ *bhū*) pp.(n.) III pers.pl. 27, 2.
navhe (– √ *bhū*) pr. III pers.sg. 7, 22.
navheti (– √ *bhū*) pr. III pers.pl. 16, 15.
nasaṅgasī (– √ *śaṁs*) pr. II pers.sg. 18, 34.
nase (– √ *as*) pr. III pers. sg. 31, 2.
nāṇi (–*ā* √ *nī*) fut. III pers.sg. 18, 20.
nāṇisa (–*ā* √ *nī*) pr. II pers.sg. 18, 24.
nātaḷe (– cf. Sk. *hasta* ?) pr. III pers.sg. 20, 7.
nāhī (–√ *as*) pr. III pers. sg., 7, 13.
nisadati, wrongly written for *nidasati* (– √ *dṛś*) pass. pr. III pers.pl. 27, 16.
nuṭhati (–ut √ *sthā*) pr. III pers.pl. 7, 14.
nure (– √ *vṛ*) pr. III pers.sg. 24, 11.
nupaje (–*ut* √ *pad*) pr. III pers.sg. 22, 12.
neghā (–|√ *grah*) pr. II pers.pl. 13, 21.
neghāvā (– √ *grah*) fut. part. (m.) III pers.sg. 20, 1.
neghe (– √ *grah*) pr. III pers.sg. 14, 23.
neṇā (– √ *jñā*) pr. II pers.pl. 9, 10.
neṇije (– √ *jñā*) pass.pr. III pers.sg. 14, 8.
nedāvī (– √ *dā*) fut.part. (f.) III pers.sg. 19, 31.
nedī (– √ *dā*) pr. III pers. sg. 8, 3.
nedīti (– √ *dā*) pr. III pers.pl. 19, 16.
nohe (– √ *bhū*) pr. III pers.sg. 31, 4.
nhave (– √ *bhū*) pr. III pers.sg. 30, 12.
naī (Sk. *nadī*) f.nom.sg., river 31, 4; BLOCH 355 b.
nako (see under *na*–).
nakṣetrī–karūnu (Sk. *nakṣatra*) n. obl., constellation 0, 8.
nakhẽ (Sk. *nakha*) n.instr.sg., nail 12, 10; BLOCH 356 a.
nagarẽ (Sk. *nagara*) n.instr. sg., town 4, 2.
namaskaraṇẽ (Sk. *namas* √ *kṛ*) v., to salute, join palms in obeisance.
namaskarūni abs. 16, 6.
namaskārī pr. I pers.sg. 0, 9.
namaskāru (Sk. *namaskāra*) m.nom.sg., obeisance, salutation 0, 6; 6, 7.
namaḥ (Sk. *namas*) ind., obeisance, salutation 6, 1.
namo (Sk. *namas*) ind., obeisance 6, 1.
Narendrabāsī (Sk. *narendra–vyāsa*) m.instr.pl., (hon.),

pers. name (with hon. term.) 15, 14.

Narendru (Sk. *narendra*) m. nom.sg., pers. name (of a poet) 15, 1.

Nalopākhyāna (*Nala–upākhyāna*) n.nom.sg., title of a composition on the episode of Nala 15, 2.

navarasa (Sk. *nava–rasa*) m., nine poetical sentiments.
 navarasa– adj. 30, 12.
 navarasān–cā obl. 20, 6.

navala (Sk.) n., wonder; TURNER 354 a.
 navala nom.sg. (used as adv.) 24, 1.
 navalu nom.sg. 28, 2.

navā (Sk. *nava*) adj.(m.)nom. sg., new 14, 6; BLOCH 356 b.

navā̃ (Sk. *navan*) num.adj. (m.) gen.pl., nine 30, 6; BLOCH 356 b, TURNER 354 a.

navhāḷī (Sk. *nava–*) f.nom.sg., youth's exuberance 28, 8.

nā (Sk. *na*) ind., adv. of negation 8, 5; 22, 5.

nâ (Sk. *nāman*) ind., an expletive of consent 13, 7.

nāeka (Sk. *nāyaka*) m., chief, leader (used as a title); BLOCH 357 a (*nāk*).
 (Saraṇu–) nāeka nom.sg. 6, 6.
 nāeku nom.sg. 6, 3.

Nāganāthī (Sk. *nāga–nātha*) m..loc.sg., name of a Deity and of its temple 9, 2.

Nāgarudrabhaṭṭa (Sk. *nāga–rudra–bhaṭṭa*) m.nom.sg., pers. name (with the title bhaṭṭa) 2, 8.

nāgavaṇa (Sk. **nagnāpana*) f. nom.sg., deprivation, loss, stripping of 29, 7; BLOCH 357 a, TURNER 338 b.

Nāgāmbā (Sk. *nāga–ambā*) f., pers. name.
 Nāgāmbā nom.pl.(hon.) 12, 3.
 Nāgāmbe nom.pl.(hon.) 12, 2.

nācaṇẽ (Sk. √ *nṛt*) v., to dance; BLOCH 357 b, TURNER 339 a.
 nācatu pr.part.adj.(m.) III pers.sg. 28, 6.
 nācavilā caus.pp.(m.) III pers.sg. 30, 8.

nāṭaka (Sk.) n.acc.sg., drama 30, 12.

nāṭi (Sk. *nāṭa*) f.nom.sg., duty or work of protection 29, 14.

nāḍā (Sk. *nāḍa–ka*) m.nom.sg., rope, string 31, 3; BLOCH 357 b, TURNER 341 a.

nāthapūjiteyā (Sk. *nātha–pūjayitṛ*) m.dat.sg., worshipper or priest of the Lord 3, 7.

nāthā (Sk. *nātha*) m.dat.sg., the Lord or Deity 3, 4/5.

Nātho (Sk. *nātha*) m., pers. name.
 Nātho–ciye gen.sg. 16, 17.
 Nāthotẽ dat.sg. 16, 18.

nānā (Sk.) adj., different, various 5, 1.

nāndaṇuka (Sk. √ *nand*) f. nom.sg., way of life 23, 11; BLOCH 358 a.

nābhikamaḷī (Sk. *nābhi–kamala*) n.loc.sg., lotus of the navel 22, 6.

nāma (Sk. *nāman*) n., name.
 nāma nom.sg. 19, 21.
 nāma acc.sg. 19, 19.
 nāmī loc.sg. 22, 3.
 nāmẽ instr.sg. 18, 2.

nāmasaṁkīrtanī (Sk. *nāma–saṁ–kīrtana*) n.loc.sg., singing of the name of God 31, 2.

Nāmā m.nom.sg., pers. name (of a poet-saint) 31, 2.

nāyaka (Sk.) m.nom.sg., chief, leader 32, 8.
nâva (Sk. *nāman*) n., name; BLOCH 358 a, TURNER 337 b.
  nâva nom.sg. 13,
  nāvā adj. (n.) nom. sg., named 6, 10.
  nâvẽ instr.sg. 0, 12; 20, 9.
nāve (Sk. *nau*) f.loc.sg., boat, ship 23, 1; BLOCH 358 a, TURNER 337 b.
nāhī̃ (see under *na–*).
nika (Sk. *niṣkṛta*, prepared ?) adj., nicely, properly; TURNER 343 b.
  nikẽ (n.) 27, 1.
  nikeyā (f.) 8, 13.
nigaṇẽ (Sk. *nir* √ *gam*) v., to start, leave.
  niga imp. II pers.sg. 23, 15.
  nigālī pp.(f.) III pers.sg. 13, 23.
  nigāle pp.(m.) III pers.pl. 14, 21.
  nigije pass.pr. III pers.sg. 23, 2.
nica (Sk. *nitya*) adv. of time; always, everyday 8, 14.
nicā–ceyā–pasi (Sk. *nitya*) obl., usual 8, 14.
nijaddhāma (Sk. *nija–dhāman*) n.acc.sg., innate or native abode, (hence) salvation 23, 15.
nijarūpa (Sk. *nija–rūpa*) n. nom.sg., innate or real self 30, 12.
nijaile (Sk. *ni* √ *drā* or *drai*) pp.(m.) III pers.pl., to sleep 17, 12; TURNER 345 a.
nitya (Sk.) adv. of time; always 18, 5.
nidâna (Sk. *nidāna*) n.nom.sg., enquiry into the cause of a disease, pathology 27, 1.
nidrā (Sk.) f.nom.sg., sleep 12, 20.
nidhāna (Sk.) n.nom.sg., receptacle 30, 6.
niparavāsa (Sk. *niṣ–para–*) adv., extremely 27, 10.
niphajavīlẽ (Sk. *niṣ* √ *pad*) pp.(n.) III pers.sg., to prepare 16, 27.
nibaru (Sk. *nirbhara*) adj.(m.) nom.sg., ripe, mature 24, 9.
nibharṣilẽ (Sk. *nir* √ *bharts*) pp.(n.) III pers.sg., to rebuke, deride 15, 6.
nimāleyān–ciyā (Sk. *ni* √ *mīl*) pp.adj.(f.)obl., to die, disappear, end 23, 10; TURNER 346 a.
nimityẽ–viṇa (Sk. *nimitta*) n. obl., cause, reason 27, 9.
nimuṭe (?) pr. III pers.sg., to shrink, become small 27, 14.
nirantara (Sk.) adv., of time; always, incessantly 32, 6.
nirantaru (Sk. *nirantara*) adj. (m.)nom.sg., perpetual 30, 11.
niravaṇuke–ce (Sk. *nirvahaṇa* < nir √ vah) f.obl., assignment, handing over, chargegiving 17, 3.
nirākārā (Sk. *nir–ākāra*) adj. (m.)dat.sg., formless 22, 1.
nirāśa (Sk.) adj., void of any desire 10, 2.
nirāśraya (Sk. *nir – āśraya*) adj., shelterless, (here) without any attachment 10, 2.
niruti (Sk. *ni–ṛt*, or *nirukta* ?) adj.(f.)nom.sg., clear, well-defined, explicit 27, 4; BLOCH 359 b.
nirupamā (Sk. *nir–upama*) adj.(m.)dat.sg., without any parallel 22, 1.
nirūpaṇa (Sk.) n.nom.sg., sermon 12, 22.
nirūpiṇẽ (Sk. *ni* √ *rūp*) v., to narrate, state.

nirūpitāti pr. III pers.pl. 32, 7.
nirūpitī pr. III pers.pl. 17, 5.

nirghokha (Sk. *nir–ghoṣa*) m. nom.pl., high-pitched chanting 32, 7.

nirphaḷẽ (Sk. *nir–phala*) adj. (n.) nom.pl., fruitless, futile 0, 5.

nirbharchilẽ (Sk. *nir* √ *bharts*) pp. (n.) III pers.sg., to rebuke 18, 22.

nirvacana (Sk. *nir–vacana*) n. acc.sg., saying, pronouncing, (here) a section of the philosophy of the Mahānubhāva sect 17, 4.

nirhâ (Sk. *nitarām*) ind., completely, extremely 21, 2.

nivarttanẽ (Sk. *nivartana*) n. nom.pl., a measure of land (20 rods, or 200 cubits, or 40,000 Hastas square) 3, 6.

nivavitī (Sk. *nir* √ *vā*) caus. pr.part.adj. (f.) nom.sg., to delight, satisfy 30, 2; 33, 6; BLOCH 360 a, TURNER 346 a.

nivāratā (Sk. *ni* √ *vṛ*) pr.part. adj. (m.) nom.sg., to protect 30, 7.

niścanta (Sk. *niścinta*) adj. or adv., carefree; BLOCH 359 a.
niścanta adv. 23, 3.
niścantā adj. (m.) nom.sg. 23, 1.
niścantaiye–cẽ abstr. (f.) nom. obl., carefreeness 23, 11.

niṣṭhuru (Sk. *niṣṭhura*) adj. (m.) nom.sg., hard, harsh 29, 4.

nisadati, for *na disati* (see under *disaṇẽ*) pass.pr. III pers. pl., to not see 27, 16.

nisāṇī (Sk. *niḥśreṇi*) f.nom. sg., ladder 30, 1; BLOCH 360 a.

niḷotpaḷẽ (Sk. *nīla–utpala*) n. acc.pl., blue lotus 26, 3.

nīkopa (Sk. *niḥ–kopa* ?) adj., pure, without any blemish 26, 1.

nīkṣepa (Sk. *nikṣepa*) m., depositing, (here) burial ditch.
nīkṣepu nom.sg. 14, 18.

nīca (Sk.) adj., low, inferior 31, 2; TURNER 344 a.

nījadhāmâ (Sk. *nija–dhāman*) n.dat. or loc.sg., native abode, (here) Heaven 14, 2.

nīra (Sk.) n.nom.sg., water 31, 4.

nīrasa (Sk. *ni–rasa*) adj., devoid of any emotion or sentiment 10, 2.

Nṛsiṁha (Sk.) m.nom.sg., pers. name (of a poet) 15, 1.

neṭakẽ (Sk. *nikaṭa*, or Kannaḍ *neṭṭi* meaning 'beauty') adj. (n.) acc.sg., handsome, proportionate 30, 5; BLOCH 360 b, TURNER 352 b.

neṇaṇẽ (Sk. *na* √ *jñā*) v., to not know.
neṇati, –tī pr. III pers.pl. 0, 5/1.
neṇije pr.pass. III pers. sg. 14, 8.

neṇẽ (Sk. √ *nī*) v., to carry; take away; BLOCH 360 b, TURNER 556 b.
neuni abs. 13, 1.
neta pr.part. 14, 22.
neti pr. III pers.pl. 8, 8.
netu pr.part.adj. (m.) nom. sg. 8, 16.
neyā imp. II pers.pl. 13, 14.
neyāvẽ fut.part. (n.) III pers.sg. 21, 6.

nyāvo (Sk. *nyāya*) m.acc.sg., judgement, justice 13, 22; BLOCH 360 b.

nhāṇẽ (Sk. √ *snā*) v., to bathe; BLOCH 356 b, TURNER 352 a.
 nhātâ pr.part. 27, 12.
 nhāveyā fut.part. 8, 13.

pakvānẽ (Sk. *pakva–anna*) n. acc.pl., sweet eatable, sweet dish 33, 2.

pakṣī (Sk. *pakṣin*) m.nom.sg., bird, 31, 5; BLOCH 361 a.

pancamāḷāpa (Sk. *pañcama–-ālāpa*) m., fifth note in the scale, (hence) the high-pitched, yet sweet tune of the Cuckoo.
 pancamāḷāpa acc.pl. 32, 4.
 pancamāḷāpī instr.pl. 32, 6.

paḍaṇẽ (Sk. √ *pat*) v., to fall, come down; BLOCH 361 a, TURNER 367 b.
 paḍati pr. III pers.pl. 27, 13.
 paḍalīye pp.(f.) I pers.sg. 21, 2.
 paḍilā pp.(m.) III pers.sg. 29, 1.
 paḍileyâ past. part. (in loc.) 10, 5.
 paḍe pr. III pers.sg. 28, 5.
 paḍe fut. III pers.sg. 3, 10.
 paḍaina fut. I pers.sg. 18, 17.
 paḍõ inf. 20, 4.

paḍasāī (Sk. *prati–chāyā*) f. nom.sg., shadow 27, 15.

paḍipāḍẽ (Sk. *prati* + Kannad *pāḍu* meaning 'equality') m. instr.sg., equivalence, par 20, 11.

paḍibharu (Sk. *prati–bhara*) m.nom.sg., afflux, excess 22, 3; for the prefix *paḍa*, see BLOCH 361 a.

paḍhatâ (Sk. √ *paṭh*) pr.part., to recite, narrate 28, 5; BLOCH 361 b, TURNER 367 b.

paḍhavisī (Sk. √ *paṭh*) caus. pr. II pers.sg., to be known or called 21, 6.

paḍhiyāo (Sk. *prīti–*) m.acc.sg., affection, love 29, 5.

paḍhiye (Sk. *prīti*, √ *prī*) pass.pr. III pers.sg., to delight in, enjoy, like 30, 4.

paṇḍita (Sk.) m., learned person, scholar, (hence) a title or surname.
 –paṇḍita nom. sg. 6, 3.
 paṇḍita nom.pl., (hon.) 17, 4.
 paṇḍitā voc.sg. 17, 6.
 paṇḍitān–cā obl. 4, 4.

Paṇḍharī (K. *Paṇḍarige*) f. nom.sg., place–name (of the seat of God Viṭṭhala) 31, 3.

padminīpatrā–ciyā (Sk. *padminī–patra*) n.obl., lotus-leaf 27, 12.

panthika (Sk. *pāntha–ika*) m. nom.pl., pilgrim, traveller 24, 7; BLOCH 361 b.

paratanẽ (Sk. *prati* √ *i*) v., to return.
 paratalẽ pp.adj.(n.) nom. sg. 23, 10.
 paratauni abs. 18, 37.

paratẽ (Sk. *prati*) adv., back, returned 13, 14.

parabrahma (Sk. *para–brahman*) n., Supreme Being, or Reality.
 parabrahma nom.sg. 19, 30.
 parabrahma acc.sg. 28, 2.

parama (Sk.) adj., deep, great 18, 15.

paramatattva (Sk. *paramatattva*) n.acc.sg., highest principle, ultimate Reality 0, 4; 20, 8.

paramapuruṣā–ceni (Sk. *parama–puruṣa*) m.obl., Supreme Being 33, 10.

paramabhaktyā (Sk. *parama–bhakti*) f.instr.sg. (Sk.), with great devotion 3, 4.

paramasamādhivanta (Sk. *parama–samādhi–*) adj., deeply absorbed in contemplation 0, 1.

paramasiddhī (Sk. *parama–siddhi*) f.acc.sg., highest accomplishment or ideal 30, 7.

paramāṇūn–cī (Sk. *paramāṇu*) m.obl., atom 32, 9.

paramārtha (Sk.) m., philosophical content, spiritual knowledge.
  paramārthā–cā obl. 20, 6.
  paramārthu nom.sg. 20, 1.

paramārthakhuṇe (Sk. *paramārtha–*) f.dat. or gen.sg., mark or indication of spiritualism.

parameśvara (Sk.) m., God.
  parameśvara nom.sg. 11, 2.
  parameśvarā dat.sg. 10, 11.
  parameśvarātē dat.sg. 10, 14.
  parameśvaru nom.sg. 11, 15.

parameśvarādhīna (Sk. *parameśvara–adhīna*) adj., attached or belonging to God 10, 11.

parasparē (Sk. *paras–para*) pronom.adj.(n.) instr.sg., mutual, reciprocal 25, 2.

pari (Sk.) ind., adv. of conjunction, meaning 'but' 8, 4.

parikarē (Sk. *parikara*) n.nom. pl., enclosure, surrounding 33, 11.

parityajitī (Sk. *pari* √ *tyaj*) pr. III pers.pl., to sacrifice, throw away 12, 9.

parimaḷē (Sk. *parimala*) m.instr.sg., fragrance, perfume 22, 4.

parivarī (Sk. *parivāra*) m.loc. sg., enclosure, covering 23, 9.

parī (Sk. *paryāya* ?) f., manner, way; TURNER 365 b.
  parī nom.sg. 33, 3.
  –parī instr.sg. 16, 19.

parūśa (Sk. *pārśva*) adj., back, hind 19, 17.

paropakṛtī–lāgauni (Sk. *paropakṛti*) f.obl., obligation, obliging 33, 6.

parvatu (Sk. *parvata*) m.nom. sg., mountain 32, 1.

palī (Sk. *palikā* ?) f.nom.sg., ladle (after a specific measure) 4, 3. (Note : The word appears as *palikā* in the Siyaḍoni Inscription).

pavitrē (Sk. *pavitra*) adj.(n.) nom.pl., sacred 33, 11.

paścāta (Sk. √ *paś*) pr.part. adj. (corruption of the Sanskrit form *paśyat*), dawning, rising 9, 14.

pasāo (Sk. *prasāda*) m.nom.sg., Grace (lit. gift) 25, 9; BLOCH 363 a.

pasāyadāna (Sk. *prasāda–dāna*) n.nom.sg., gift or Grace 25, 1.

pasyāta (see *paścāta*) pr.part. adj., dawning, rising 12, 1.

pahila (Sk. *prathama* > Pk. *paḍhama–illa*) ord.adj., first in order; BLOCH 363 a, TURNER 390 b.
  pahilā (m.) nom.sg. 26, 11 (primary).
  pahileā (m.) gen.sg. 4, 2/3.

pahuḍaṇē (Sk. *pra* √ *svap*) v., to sleep, lie down.
  pahuḍale pp.adj.(m.) nom. pl.(hon.) 7, 19.

pahuḍavīlī caus.pp.(f.) III pers.sg. 14, 19.

pahuḍu (Sk. *pra–supta*) m.nom. sg., sleep, lying down 7, 12.

paḷatu (Sk. √ *pal*) pr.part. adj.(m.)nom.sg., to run 9, 9; BLOCH 363 a.

pā (Sk. *paśya*, imp. II pers.sg., of √ *paś*, or Sk. *prāyaḥ*) ind., an expletive with no special meaning 8, 16; BLOCH 363 b.

pāīku (Sk. *padika*) m.nom.sg., servant 18, 17; BLOCH 363 b.

pāūla (Sk. *pāda–*) n.nom.sg., foot-step, foot-print 23, 10.

pāku (Sk. *pāka*) m.nom.sg., cooked food 20, 7.

pākhāḷī (Sk. *pra–kṣālita*) adj. (f.)nom.sg., pure (lit. bathed) 28, 8; BLOCH 364 a, TURNER 356 b.

pākhirū (Sk. *pakṣi–rūpa*, or by the diminutive M. suffix *rū*) n.nom.sg., small bird 27, 14; BLOCH 364 a.

pāṅguravīlā (Sk. *pari* √ *grah*, or Sk. *pra–aṅga–āvaraṇa*) caus. pp.(m.) III pers.sg., to cover (the body with a garment) 14, 7.

pāṅgu (Sk. *apa–aṅga*, or Sk. *paṅgu*) m.acc.sg., intense desire, craving 22, 9.

pâca (Sk. *pañca*) num.adj., five 4, 2; BLOCH 364 a, TURNER 372 a.

pâcāsyā (Sk. *pañca–āsya*) adj. (m.)dat.sg., having five mouths 17, 7.

pācārī (Sk. *pra–ā* √ *car*) pr. III pers.sg., to invite, send for 22, 6.

pājaḷilī (Sk. *pra* √ *jval*) pp. (f.) III pers.sg., to kindle, light, 28, 11.

Pāṭaṇī (Sk. *paṭṭana*) n.loc.sg., place-name (of the find-spot of Pāṭaṇa Inscription) 4, 1; BLOCH 364 b, TURNER 373 b.

Pāṭhaka (Sk.) m.nom.pl.(hon.), family-name (from its profession of teaching) 9, 2.

pāṭhaviṇē (Sk. *pra* √ *sthā* caus. *prasthāpay*) v., to send; BLOCH 364 b, TURNER 361 a.

pāṭhavilā pp.(m.) III pers. sg. 7, 13.

pāṭhavīlē pp.(n.) III pers. sg. 7, 23.

pāṭhavīlēsē (*pāṭhavilē*, pp. + *ase*, aux. v.), pr. III pers.sg. 19, 20.

pāṭhirākhā (Sk. *pṛṣṭi–rakṣaka*) adj.(m.)nom.sg., protector, supporter 31, 1.

pāṭhī (Sk. *pṛṣṭi*) f., back; BLOCH 364 b, TURNER 380 a.

pāṭhī nom.sg. 11, 5.

pāṭhi–varī obl., 18, 28.

pāḍaḷī (Sk. *pāṭala*) m.instr.pl., trumpet-flower fragrant tree 22, 5; TURNER 374 a.

pāṇipātrāsi (Sk. *pāṇi–pātra*) n.dat.sg., drinking out of the hand, (hence) begging 8, 1.

pāṇivaṭhā (Sk. *pānīya–vāṭaka*) m.loc.sg., watering place 14, 2.

pāṇī (Sk. *pānīya*) n., water; BLOCH 365 a, TURNER 375 a.

pāṇi acc.sg. 16, 8.

pāṇiyā dat.sg. 14, 1.

pāṇiyâtu loc.sg. 18, 27.

pāṇī nom.sg. 8, 18.

Pāṇḍarīphaḍamukhya (Sk. *pāṇḍurikā–phaṭa–mukhya*) adj.(m.)nom.sg., leader of the company (of devotees) in Paṇḍharapura, being a title of Rāmacandra Yādava 5, 5; for Pāṇḍarī, see BLOCH 365 a.

Pāṇḍavā (Sk. *Pāṇḍava*) m.voc. sg., descendant of Paṇḍu, (here) a synonym for Arjuna 23, 2.

Pāṇḍusutā (Sk. *Pāṇḍu–suta*) m.voc.sg., son of Pāṇḍu, i.e., Arjuna 23, 6.

pātaṇē (Sk. *prāpta*, pp. of *pra* √ *āp*) v., to reach.
 pātalā pp. (m.) III pers.sg. 29, 6.
 pātalī pp. (f.) III pers.sg. 21, 2.

pâtātī (Sk. √ *paś*) pr. III pers. pl., to see 19, 9.

pânadī (Sk. *padyā* ?) f.loc.sg., narrow path between two fields 13, 2; BLOCH 364 a (*pāja*).

pānhāvo (Sk. *prasnava*, from *pra* √ *snu*) m.nom.sg., flow of milk from a woman's breasts 13, 18; BLOCH 365 b.

pāpa (Sk.) n., sin.
 pāpa nom.sg. 18, 15.
 pāpā gen.sg. 15, 5.

pāya (Sk. *pāda*) m., foot, leg; BLOCH 366 a.
 pāyâ dat.pl. 22, 7.
 pa͂yâ loc.pl. 18, 17.

pāyeravī (Sk. *pāda–rava*) m. loc.sg., trampling of feet 27, 7.

Pārthā (Sk. *Pārtha*) m.dat.sg., metron. of Arjuna 29, 13.

pāryātakē (Sk. *pārijātaka*) m. instr.sg., coral tree, Erythrina Indika 22, 8.

pālaṭaṇē (Sk. *paryasta*, from *parī* √ *as*) v., to change; BLOCH 366 b.
 pālaṭati pr. III pers.pl. 27, 9.
 pālaṭilī pp. (f.) III pers.sg. 9, 8.

pālamāṇḍē (*pāla* < Sk. *pari* √ *aṅg* + *māṇḍē* < Sk. *maṇḍalaka*) n.acc.sg., round tray for waving lights before a Deity 12, 12.

pālavī (Sk. *pallavā* or *pallavikā*) f.loc.sg., twig or branch of a tree 14, 9; BLOCH 367 a, TURNER 377 b.

pāvaṇē (Sk. *prāpaṇa*) n.nom. sg., reaching 27, 12.

pāvaṇē (Sk. *pra* √ *āp*) v., to attain to, obtain, receive; BLOCH 367 a, TURNER 371 b.
 pavije (for pāvije) pass.pr. III pers.sg. 10, 15.
 pāvatâ pr.part. 30, 7.
 pāvati pr. III pers.pl. 27, 9.
 pāvalō pp. (m.) I pers.sg. 18, 39.
 pāvasī fut. II pers.sg. 23, 15.
 pāvāveyākāraṇē fut.part. (with post. *kāraṇē*) 0, 9.
 pāvijati pass.pr. III pers. pl. 27, 5.
 pāve pr. III pers.sg. 31, 1.

pāvo (Sk. *pāda*) m.nom.sg., foot, leg 11, 4; BLOCH 366 a, 367 a; TURNER 371 b.

pāhāṭe (Sk. *prabhāta*) f.instr. sg., dawn, day-break 24, 7.

pāhāṇē[1] (Sk. √ *paś*) v., to see; TURNER 173 b.
 pātâ pr.part. 26, 4.
 pâtu pr.part. (m.) 29, 11.
 pāhata pr.part. (m.) nom. sg. 9, 13.
 pāhâtā pr.part. 27, 7.
 pāhāti pr. III pers.pl. 13, 19.
 pāhijati pass.pr. III pers. pl. 27, 8.
 pāhileyâ past part. 27, 16.
 pāhī imp. III pers.sg. 27, 12.
 pāhuni abs. 32, 2.
 pāhe pr. III pers.sg. 31, 5.

pāhõ fut. I pers.pl. 15, 7.
pāhõ inf. 11, 3.

pāhāṇẽ[2] (Sk. *pra* √ *kāś*) v., to become visible, shine, (caus.) illuminate.
pāhāleni pp.adj.(m.) instr. sg. 24, 7.
pāho imp. III pers.sg. 25, 3.

pāhāra (Sk. *prahara*) m., a division of time (about three hours), BLOCH 363 a, TURNER 370 b.
pāhāra nom.pl., (used adverbially) 17, 11.
pāhārī loc.sg. 9, 14.

pāhāḷa (Sk. *prabhā–ālaya* ?) n.nom.sg., expanse, panorama 28, 5; BLOCH 367 b.(?)

pāhije (Sk. *pra* √ *āp*) opt. III pers.sg., to attain to, obtain 18, 25; BLOCH 367 b, TURNER 173 b.

pāhuṇacārā–ci (Sk. *prāghuṇaka–ācāra*) m.obl., hospitality, reception 18, 26; BLOCH 367 b, TURNER 378 b.

piṇẽ (Sk. √ *pā–pib*) v., to drink; BLOCH 368 a, TURNER 378 b.
pājā caus. imp. II pers.pl. 16, 8.
pājīlẽ caus. pp.(n.) III pers.sg. 16, 10.
pājūni caus. fut. I pers.pl. 16, 9.
pevõ inf. 13, 18.

pitā (Sk. *pitṛ*) m.nom.sg., father 21, 1.

pilâ–pāśī (Tamil *pillai*) n.obl., young one (of a bird) 31, 5; BLOCH 368 b.

pīyūkhā–ce (Sk. *pīyūṣa*) n. obl., ambrosia, nectar 25, 5.

pujāreā (Sk. *pūjā–kāra*) m. dat.sg., priest, worshipper 3, 7; TURNER 384 b.

puḍuti (Sk. *purataḥ*) ind., ahead, in front of 27, 7.

puḍhâ (Sk. *purataḥ*) ind., ahead, in front of 9, 12.

puḍhāru (Sk. *puras–kāra*) m. acc.sg., boon, promise 29, 4.

puḍhẽ (Sk. *purataḥ*) ind., ahead 12, 3.

puṇa (Sk. *punar*) ind., indeed, verily 28, 10.

puṇu (Sk. *punar*) ind., but, however 29, 1.

punarapi (Sk. *punar–api*) ind., again, moreover 0, 6.

puraścaraṇa (Sk. *puras–caraṇa*) n.nom.sg., preparation (for annihilation) 15, 5.

purāṇẽ (Sk. *purāṇa*) n.nom.pl., mythological work 23, 10.

purīlẽ (Sk. *pṝ*) pp.(n.) III pers. sg., to bury 13, 2; TURNER 386 b.

pure (Sk. √ *pṝ*) pr. III pers. sg., to suffice 22, 11; TURNER 385 b.

purva (Sk. *pūrvā*) f., east direction.
purvīlī adj.(f.) loc.sg., eastern 14, 9.
purve loc.sg. 6, 12.

pusaṇẽ (Sk. √ *prach*) v., to ask, question; BLOCH 369 b, TURNER 384 a.
pusati pr. III pers.pl. 12, 16.
pusā imp. II pers.pl. 17, 4.
pusāvīyā fut.part (f.) III pers.pl. 16, 17.
pusīlẽ pp.(n.) III pers.sg. 7, 16.
puse pr. III pers.sg. 17, 3.
pusõ inf. 7, 14.
pusaũ inf. 21, 4.

pusīlẽ (Sk. *pra* √ *uñch*) pp. (n.) III pers.sg., to clean, wipe out 13, 12; BLOCH 369 a, TURNER 384 b.

pūjitā (Sk. *pūjayitṛ*) adj.(m.) nom.sg., worshipper 10, 7.

pūḍiva (Sk. *puṭita*, √ *puṭ*) n. nom.sg., core, inner portion 26, 1.

pūta (Sk. *putra*) m.nom.sg., son 7, 1; BLOCH 369 b, TURNER 385 a.

pūru (Sk. *pūra*) m.nom.sg., flood, swelling of river 24, 9.

pūrṇā (Sk. *pūrṇa*) adj.(m.) nom.pl., complete, full 25, 7.

pūrvārdha (Sk. *pūrva–ardha*) num.adj.nom.sg., first half, 16, 22.

pũsa (Sk. *puccha*) n.nom.sg., tail 11, 5.

pai (Sk. *prati* ?) ind., (used as an expletive) 8, 12; BLOCH 370 b.

paikā–cā (–?– Comp. Sk. *paśu*, Lat. *pecus*) m.obl., money 5, 1.

paijā (Sk. *pratijñā*) f.acc.pl., promise, vow 29, 13; BLOCH 370 b, TURNER 647 b.

paila (Sk. *prati*–Pk. *illa*) adj., belonging to the other side 24, 12.

pailākaḍauni (see *paila*) adv., from beyond 14, 10

pokhitī (Sk. √ *puṣ*) pr.part. adj.(f.)nom.sg., feeding, nourishing 30, 2; TURNER 392 b.

poṭa (Sk. *puṣṭa*, or Kannad *poṭṭa*) n., belly, stomach; BLOCH 371 a, TURNER 388 a.
  poṭa nom.sg. 11, 5.
  poṭī loc.sg. 24, 4.

pophalī (Sk. *pūga–phala*) f. nom.pl., betel-nut 4, 2; BLOCH 371 b.

porẽ(ho) (Sk. *putra–ka*, or *pota* ?) n.voc.pl., child 12, 18; TURNER 392 a.

pohorī (Sk. *pota* ?) f.nom.sg., germ, seed 23, 9; BLOCH 371 b, TURNER 398 b.

paurāṇiku (Sk. *paurāṇika*) adj. (m.)nom.pl., mythologist, sermoniser 19, 2.

paurṇṇamāsyām (Sk. *pūrṇimā*, and Sk. *paurṇamī*, blending of) f.loc.sg., (Sk. form), on the full-moon day 2, 2.

Paũvadeva (Sk. *padma–deva*) m.nom.sg., pers. name 2, 7.

prakaṭilẽ (Sk. *prakaṭa* < *prakṛta* ?) pp.(n.) III pers.sg., to display, manifest 30, 10.

prakāśā–cā (Sk. *prakāśa*) m. obl., light 24, 12.

prakāśalī (Sk. *pra* √ *kāś*) pp. adj.(f.) III pers.sg., to become manifest or evident 11, 14.

prakāsyẽ–viṇa (Sk. *prakāśya*) adj.(n.)obl., instrumental of manifestation 24, 12.

praṇakuṭikā (Sk. *parṇa–kuṭikā*) f.loc.pl., hut made of leaves, (hence) hermitage 32, 7.

pratikuṇḍī (Sk. *prati–kuṇḍa*) n.loc.sg., each pit (of Sacrifice) 19, 25.

pratipāḷu (Sk. *pratipāla*) m. nom.sg., protection, preserving 0, 7.

pratiṣṭā (Sk. *pratiṣṭhā*) f.acc. sg., eulogy, praise 19, 34.

Pratiṣṭhānāsi (Sk. *Pratiṣṭhāna*) n.dat.sg., place–name 16, 23.

pratīti (Sk.) f.nom.sg., personal experience 14, 17.

pratyagbodhā–ceyā (Sk. *pratyag–bodha*) m.obl., direct experience or knowledge 24, 10.

pratyehī (Sk. *prati–ahas*) adv. (by loc.), every day, daily 0, 7; 7, 2.

pratyopakāra (Sk. *prati–upakāra*) m.acc.sg., return obligation 18, 24.
pradeśā (Sk. *pradeśa*) m.dat. sg., locality 33, 4.
pradhāna (Sk.) m., Royal minister.
  pradhāna nom.sg. 6, 3.
  pradhānē instr.sg. 7, 22.
prabandha (Sk.) m., literary composition.
  prabandha nom.pl. 28, 1.
  prabandhēsī instr.sg. 28, 3.
prabandhalate–cī (Sk. *prabandha–latā*) f.obl., creeper of poetical composition 28, 7.
prabhavo (Sk. *prabhava*) m. nom.sg., birth, creation 0, 2.
prameyā–cī (Sk. *prameya*) n. obl., content (of a literary work) 28, 4.
prasāda (Sk.) m., favour, grace.
  prasādā–ci obl. 16, 8.
  prasādu nom.sg. 19, 30.
  prasādē instr.sg. 6, 5.
prahara (Sk.) m.nom.pl., period of about three hours 19, 7.
prāṇa (Sk.) m., life, breath of life.
  prāṇa nom.pl. 19, 9.
  prāṇā–cī obl. 29, 14.
  prāṇātē dat.sg. 29, 2.
prāṇijāta (Sk. *prāṇi–jāta*) n. nom.sg., (coll.), species of living beings 25, 3.
prāṇī (Sk. *prāṇin*) m., living being, person.
  prāṇiyâsi dat.pl. 23, 4.
  prāṇiye nom.pl. 23, 13.
prāyaścitta (Sk.) n.nom.sg., amends, atonement 18, 25.
prārthũ (Sk. √ *prārth*) inf., to pray, request 16, 24.
prītī (Sk. *prīti*) f.nom.sg., affection 18, 7.
pretna (Sk. *prayatna*) m.acc. sg., effort 20, 3.
prauḍhapratāpacakravartti (Sk. *prauḍha–pratāpa–cakravartin*) adj.(m.)nom.sg., emperor of great fame or valour (being a title of Rāmacandra Yādava) 5, 5/6.
phalitārthu (Sk. *phalita–artha*) m.nom.sg., conclusion, essence 20, 1.
phaḷa (Sk. *phala*) n., fruit; BLOCH 372 b, TURNER 402 a.
  phaḷa acc.sg. 19, 31.
  phaḷē nom.pl. 18, 10.
phaḷatī (Sk. √ *phal*) pr. III pers.pl., to bear fruit 20, 11.
phaḷapatrachāyâ (Sk. *phala–patra–chāyā*) f. instr. pl., fruit, leaves and shadow 33, 6.
phaḷabhoga (Sk. *phala–bhoga*) m.nom.sg., enjoyment of the fruit 32, 2.
Phāganipura (Sk. *Phālgunī–pura*) n.nom.sg., place–name (metron. for Paṇḍharpura) 5, 1; BLOCH 372 b, TURNER 404 a.
phiṭe (Sk. √ *sphiṭ*) pr. III pers.sg., to disappear, vanish 24, 7; BLOCH 373 b, TURNER 405 b.
phuṅkitâ (Sk. *phut*, onomato. √ *kṛ*) pr.part., to blow 23, 6; TURNER 407 a.
phuṭalē (Sk. *sphuṭ*) pp.(n.) III pers.sg., to break 29, 7; BLOCH 373 b, TURNER 407 b.
phuḍī (Sk. *sphuṭa*) adj.(f.) nom.sg., real, true 22, 12.
phuḍē (Sk. *sphuṭa*) adv. (by instr.), verily 26, 9.
phulalā (Sk. *phullati*, nom.v.) pp.(m.) III pers.sg., to bloom, blossom 22, 4.
phulē (Sk. *puṣpa*) n.nom.pl., flower 5, 1; BLOCH 374 a, TURNER 408 b.

phūlāsarī (Sk. *puṣpa–sarī*) f. nom.sg., garland of flowers 3, 9.

pheḍaṇē (Sk. √ *sphiṭ*, caus.) v., to destroy, nullify; BLOCH 374 a.

pheḍitī pr. III pers.pl. 12, 4.

pheḍīle pp. (m.) III pers.pl. 13, 12.

pheḍī fut. III pers.sg. 3, 9.

phoḍī (Sk. *sphuṭikā*) f.acc.pl., fragment, portion 12, 10.

bandī (Sk. *bandha*) m.loc.sg., bondage, imprisonment 24, 4.

barava (Sk. *vara–*) f.nom.sg., beauty 26, 10.

baravī (Sk. *vara–*) adj. (f.) nom.sg., beautiful, charming 18, 13; BLOCH 374 b.

baravēpaṇa (Sk. *vara–*) abstr. n.acc.sg., beauty 30, 5.

bala (Sk.) n.nom.sg., strength 23, 3; TURNER 424 a.

Baladevanāyakē m.instr.sg., pers. name (with the title *Nāyaka*) 5, 7.

bahuta (Sk. *bahutaya*) adj., much, considerable in quantity 7, 3; TURNER 427 b.

bahurūpu (Sk. *bahu–rūpa*) adj. (m.) acc.sg., manifold, multiform 30, 7.

bahuvasa (Blend of Sk. *bahva* and Sk. *bahuśaḥ*) adj., many, numerous 32, 5.

bāila (Sk. *bhāryā* > Pk. *bhāriā* > *bhāirā*) f., (i) woman, (ii) wife.

bāila nom.sg. 13, 17.

bāīlâ instr.pl. 19, 28.

bāīlâte dat.pl. 19, 17.

Bāisā (see *bāila*, i) f., pers. name (of a disciple of Cakradhara).

Bāisān–ceyā obl. 17, 12.

Bāisī instr.pl. (hon.) 9, 3.

Bāise nom.pl., (hon.) 12, 12.

bāṇa (Sk.) m.nom.pl., arrow 26, 4.

bāndhaṇē (Sk. √ *bandh*) v., to bind, tie; BLOCH 375 a, TURNER 430 a.

bāndhāvā fut.part. (m.) III pers.sg. 20, 12.

bāndhe fut. I pers.sg. 8, 5.

bāndhauni fut. I pers.pl. 8, 5.

bāndhauni abs. 19, 23.

bāpa (Pk. *bappa*, Sk. √ *vap*, to procreate) m., father; BLOCH 375 a, TURNER 434 a.

bāpā voc.sg. 23, 5.

bāpā–kāraṇē obl. 14, 4.

bāpuḍa (Pk. *bappa–*) adj., pitiable, poor, insignificant; BLOCH 375 a, TURNER 420 b.

bāpuḍiyāsi (m.) dat.sg. 18, 31.

bāpuḍe (m.) nom.pl. 32, 2.

bāva (Sk. *vāpī*) f.nom.sg., pond, well 5, 7; BLOCH 375 b.

bāvanē (Sk. *pāvana* ?) n.nom. sg., sandal-wood 33, 2.

bāsaṭu (Sk. *viṣa–vat*) m.acc.sg., poison, poisonous element 29, 1.

bāhīrilā (Sk. *bahis–*) adj., external, outer 4, 2; BLOCH 376 a, TURNER 428 a.

bāhirī (Sk. *bahis*) adv. (by loc.), outside 9, 3.

bāhya (Sk.) adj., outer 33, 4.

bāḷakāsī (Sk. *bālaka*) n.dat.sg., young one, infant 31, 5.

bāḷamitrā (Sk. *bāla–mitra*) m. voc.sg., friend from boyhood 18, 40.

bāḷā–pāsī (Sk. *bāla*) n.obl., young one 31, 5; BLOCH 376 a.

bāḷī (Sk. *bālikā*) f., (i) young girl, (ii) daughter.
bāḷâ instr.sg. 21, 2.
bāḷe voc.sg. 21, 4.
bibhachu (Sk. *bībhatsa*) m.nom. sg., poetical sentiment (*Rasa*) of disgust 30, 11.
bibhatsati (Sk. *bībhatsa*, Desid. of √ *bādh*) pr. III pers.pl. to blame, censure 19, 34.
birāra (Sk. *virodha-*) n.acc.sg., competition, rivalry 26, 7.
bījẽ (Sk. *vrajana*, √ *vraj*) n. nom.sg., exit, going away 7, 4.
buḍālẽ (Pk. *buḍḍai*, Sk. √ *buḍ*, to conceal) pp.(n.) III pers.sg., to drown, sink 29, 10; BLOCH 376 b, TURNER 453, a.
buḍhī (Sk. *budhna*) n.loc.sg., base, bottom 28, 7.
buddhibodha (Sk. *buddhi-bodha*) n.nom.pl., (in comp.), intellect and knowledge 24, 5.
buddhimatī (Sk. *buddhimat*) adj.(m.) instr.pl., gifted with intellect 30, 3.
bundha (Sk. *budhna*) m., base or bottom (of a tree); TURNER 453 b.
bundhu nom.sg. 4, 4.
bundhu nom.pl. 4, 4.
baila (Sk. *balīvarda*) m., bullock, ox.
baila nom.pl. 3, 8.
bailā instr.pl. 4, 2.
baisaṇẽ (Sk. *upa* √ *viś*) v., to sit; BLOCH 377 a, TURNER 426 b.
baisa imp. II pers.sg. 18, 28.
baisati pr. III pers.pl. 8, 9.
baisalā pp. (m.) III pers. sg. 9, 8.
baisaliyā pp.(f.) III pers. pl. 8, 10.
baisale pp.(m.) III pers.pl. 15, 3.
baisavilī caus. pp.(f.) III pers.sg. 29, 12.
baise pr. III pers.sg. 27, 14.
boṭā (Kannaḍ *boṭṭu*) n.dat.sg., finger 27, 6.
boneyā (Sk. *odana*) n.dat.sg., meal offered to a deity 6, 9.
borī-ciyā (Sk. *badarī*) f.obl., the jujube tree 12, 7; BLOCH 377 a, TURNER 421 a.
bola (see *bolaṇẽ*) m., (i) word, (ii) reproof, charge.
bola (i) nom.pl. 20, 5.
bolâ (i) gen.pl. 28, 5.
bolā-cā (i) obl. 29, 1.
bolān-ciyā (i) obl. 28, 9.
bolu (i) acc.sg., 23, 12; nom.pl. 28, 2.
bolu (ii) nom.sg. 15, 15.
bolaṇẽ (Sk. √ *valh*) v., to speak; BLOCH 377 b, TURNER 461 b.
bolatātī pr. III pers.pl. 19, 2.
bolatī pr. III pers.pl. 20, 2.
bolate pr.part.adj.(m.) nom. pl. 25, 5.
bolave pass.pr. III pers.sg. 32, 9.
bolijaila pass.fut. III pers. sg. 20, 10.
bolilā pp.(m.) III pers.sg. 29, 4.
bole pr. III pers.sg. 11, 1.
bolõ inf. 17, 10.
bolauni abs. 19, 32.
bolaṇẽ (see *bolaṇẽ* above) n., nom.sg., 21, 1; acc.sg. 20, 8; talk.
bolāvī (Sk. √ *valh*, caus.) pr. III pers.sg., to call, send for 22, 8; TURNER 461 b.
brahmavidye-cī (Sk. *brahmavidyā*) f.obl., spiritual knowledge 22, 10; *-cẽ*, 29, 7.

brahmavīda (Sk. *brahma-vid*) adj.(m.) nom.pl., one who knows the Brahman 22, 1.
brahmaśāpā-ciye (Sk. *brahma-śāpa*) m.obl., spiritual curse 29, 12.
Brahmādikâ (Sk. *Brahmā--ādika*) m.dat.pl., including God Brahmā 30, 12.
brahmottara (Sk.) n.nom.sg., kind of income or levy earned by Brāhmins 4, 1.
brāhmaṇa (Sk.) m., a Brahmin, one belonging to the class of Brahmins.
brāhmaṇâ dat.pl. 4, 1.
brāhmaṇā gen.sg. 8, 1.
brāhmaṇā-pratyai obl. 6, 10.
brāhmaṇī̃ instr.pl. 4, 1.
brāhmaṇu nom.sg. 8, 15.
brāhmaṇẽ instr.sg. 8, 12.
brāhmaṇī (Sk.) f., wife of Brahmin.
brāhmaṇītẽ dat.sg. 8, 12.
brāhmaṇī-puḍhâ obl. 8, 19.
brīdẽ (Sk. *viruda*) n.acc.pl., claim of excellence, token of forté 21, 6.

bhaktajana (Sk. *bhakta-jana*) m.nom.pl., (pleonastic), devotees, disciples 12, 15.
bhaktabandhu (Sk. *bhakta-bandha*) m.acc.sg., bond or tie of the devotee 21, 3.
bhaktamāliâ (Sk. *bhakta-mā-likā*) f.instr.pl., chain or group of devotees 5, 1.
bhaktâ (Sk. *bhakta*) adj.(m.) dat.pl., devotee 14, 15.
bhakti (Sk.) f., devotion.
bhakti-cī obl. 29, 8.
bhaktī-ciye obl. 23, 15.
bhaktibhāvāte (Sk. *bhakti-bhāva*) m.dat.sg., sentiment of devotion 30, 2.
bhaktirasa (Sk. *bhakti-rasa*) m., poetical sentiment of devotion.
bhaktirasā-cī obl. 28, 11.
bhaktirasī̃ loc.sg. 30, 4.
bhaktīvachaḷu (Sk. *bhakti-vat-sala*) adj.(m.) nom.sg., kind or affectionate to devotees 21, 6.
bhaṅgaleā (Sk. *bhaṅga*, √ *bhañj*) pp.adj.(n.) dat.sg., broken, damaged 6, 10/11; BLOCH 377 b.
bhajaṇẽ (Sk. √ *bhaj*) v., to revere, worship; TURNER 465 b.
bhajatâ pr.part. 23, 4.
bhajāveyālāgi fut.part.(n.) dat.sg. 23, 3.
bhajije pr.pass. III pers. sg. 23, 2.
bhajijo opt. III pers.pl. 25, 7.
bhaṭa (Sk. *bhaṭṭa*) m., title affixed to the name of a learned Brahmin.
bhaṭa nom.pl.,(hon.) 14, 8.
bhaṭī̃ instr.pl., (hon.) 14, 18.
Bhaṭobāsa (Sk. *bhaṭṭa-vyāsa*) m., pers. name (of a senior disciple of Cakradhara), with the title *bhaṭa* affixed.
Bhaṭobāsa nom.pl., (hon.) 17, 5.
Bhaṭobāsâ-pāsi obl. 15, 16.
Bhaṭobāsâ-pāsauni obl. 15, 4.
Bhaṭobāsâ-puḍhâ obl. 16, 13.
Bhaṭobāsâsī instr.pl. (hon.) 15, 17.
Bhaṭobāsī̃ instr.pl. (hon.) 12, 5.
bhaṇaṇẽ (Sk. √ *bhaṇ*) v., to say, speak.
bhaṇaaũ inf. 19, 8.
bhaṇaauni abs. 19, 14.

bhaṇatalē pp.(n.) III pers. sg. 19, 3.
bhaṇāvē fut.part.(n.) III pers.sg. 19, 18.
bhaṇauni abs., (meaning, hence or therefore) 10,12.
bhayānaku (Sk. *bhayānaka*) m.nom.sg., poetical sentiment of fear (as one of the nine *Rasas*) 30, 10.
bharati (Sk. √ *bhṛ*) pr. III pers.pl., to fill, hold 20, 4.
bharāvaseyā–ce (Sk. *bhara–*) m.obl., certainty, guarantee 26, 4; TURNER 470 a.
bhare (Sk. *bhara*) m.nom.pl., load, ware, goods 23, 5; BLOCH 377 b.
bharvasā (Sk. *bhara–*) m.nom. sg., guarantee, trust 23, 4; TURNER 470 a.
bhalī (Sk. *bhadra*) adj.(f.) nom.sg., good, nice 28, 8; BLOCH 377 b, TURNER 471 a.
bhavarāsī (Sk. *bhramara*) m. dat.sg., bee 22, 8.
bhavai (Sk. *bhrū*) f.loc.sg., eye-brow 27, 13; BLOCH 378 a.
bhahūsī (Sk. *bahu*) adj.(m.) dat.pl., many 5, 7.
bhāī (Sk. *bhrātṛ*) m.nom.sg., brother 21, 1; BLOCH 378 a, TURNER 472 a.
bhāu (Sk. *bhrātṛ*) m.nom.pl., brother 15, 1; BLOCH 378 a, TURNER 472 a.
bhāujaī (Sk. *bhrātṛ–jāyā*) f., brother's wife.
bhāujaī nom.sg. 18, 40.
bhāujayā instr.sg. 18, 22.
bhāgale (Sk. *bhagna*, √ *bhañj*) pp.(m.) III pers.pl., to tire, be exhausted 19, 7; BLOCH 378 a, TURNER 473 b.
bhājī (Sk. *bharjita*, √ *bhṛj*, to roast) coll. f.nom.sg., greens, vegetable 31, 3; TURNER 474 a.
bhāru (Sk. *bhāra*) m.acc.sg., burden, weight 27, 11.
bhāryā (Sk.) f., wife.
bhāryâtē dat.pl. 19, 33.
bhāryena instr.sg. 18, 32.
bhāva (Sk.) m., emotion, sentiment.
bhāo nom.sg. 31, 4.
bhāva nom.pl. 26, 10.
Bhāvakadeva m.nom.sg., pers. name, 6, 2/3.
bhāvarasā–cī (Sk. *bhāva–rasa*) m.obl., poetical sentiment of devotion, 28, 7.
bhāvikâsī (Sk. *bhāvika*) adj. (m.) dat.pl., full of devotional emotion, 31, 2.
bhāviti (Sk. *bhāvana*, caus. of √ *bhū*) pr. III pers.pl., to think, say to oneself, 19, 35; BLOCH 379 a.
bhāṣā (Sk.) f.nom.sg., language, 20, 12; TURNER 476 a.
bhâsaḷata (Sk. √ *bhās* ? with opposite meaning) pr.part., to fade out, pale, 26, 6.
bhikṣukān–cī (Sk. *bhikṣuka*) m.obl., religious mendicant, 33, 7.
bhīka (Sk. *bhikṣā*) f.acc.sg., alms, begging, 31, 1; BLOCH 380 a, TURNER 476 b.
bhīkṣā (Sk. *bhikṣā*) f.nom.sg., initiation, 15, 18; acc.sg., begging, 16, 32.
bhīta (redupl.) (Sk. √ *bhī*) pr. part., to be afraid, to fear, 12, 16; BLOCH 379 b.
bhītarī (Sk. *abhyantara*) adv. (by loc.), in, inside, 7, 6; TURNER 477 a.
bhīntī–sārīkhā (Sk. *bhittikā–sadṛśa*) adj.(m.) obl., wall-like, 11, 9; BLOCH 379 b, TURNER 477 a.

Bhīmakā (Sk. *Bhīmaka*) m.gen. sg., pers. name (of the father of Rukmiṇī), 21, 4.

Bhīmakumariyesī (Sk. *Bhīmaka -kumārī*) f.dat.sg., daughter of *Bhīma(-ka)*, 26, 6.

bhuisī (Sk. *bhūmi*) f.instr.sg., floor, ground, 12, 18; Bloch 380 a, Turner 478 a.

bhukaila (Sk. *bubhukṣita*, from Desid. of √ *bhuj*) pp. adj., hungry, Turner 483 b.

bhukailayātē (m.) dat.sg. 22, 9.

bhukaili (f.) nom.sg., 18, 41.

bhukaile (m.) III pers.pl. 19, 8.

bhulalāsi (Pk. *bhullai*, Sk. √ *bhraṁś* ?) pp. (m.) II pers. sg., to be attracted or tempted, 31, 4; Bloch 380 a, Turner 481 a.

bhulī (see above) f.nom.sg., infatuation, temptation, 30, 5.

bhūka (Sk. *bubhukṣā*) f., hunger; Bloch 380 a, Turner 483 b.

bhūka nom.sg. 19, 8.

bhūkā instr.sg. 19, 9.

Bhūcaranāthapādapaṅkaja-bhramara (Sk. *bhū-cara-nātha-pāda-paṅkaja-bhramara*) adj. (m.) nom.sg., bee on the lotus of the feet of *Bhūcaranātha*), 3, 2/3.

bhūtalī (Sk. *bhū-tala*) n.loc.sg., earth, world, 25, 4.

bhūtā (Sk. *bhūta*) n.dat.pl., living being, 25, 2.

bhūpā-cē (Sk. *bhūpa*) m.obl., king, 4, 4.

bhūpāḷādika (Sk. *bhūpa-ādika*) m.nom.pl., inclusive of kings, 27, 5.

bhūmi (Sk.) f., land.

bhumi nom.sg., 3, 6.

bhūmi nom.sg., 3, 5/8.

bhūmiḥ (Sk.) nom.sg., 4, 4.

bhūmibhāru (Sk. *bhūmi-bhāra*) m.acc.sg., burden to the earth, 21, 5.

bheṇa (Sk. *bhaya*) n.instr.sg., fear 15, 11; Bloch 379 b.

bheṭaṇē (Pk. *bhiṭṭa*, Sk. √ *mil* ? cf. Turner 482 b.) v., to meet.

bheṭale pp. (m.) III pers. pl., 16, 24.

bheṭāvayāsi fut.part., 16, 33.

bheṭe pr. III pers.sg., 33, 3; pr. or fut. III pers.sg., 20, 3.

bheṭotu imp. III pers.pl., 25, 4.

bheṭi (see *bheṭaṇē*) f.nom.sg., meeting, 15, 17.

bheḍavilā (Sk. √ *bhī*) caus.pp. (m.) III pers.sg., to frighten, 30, 9; Bloch 380 b.

bhedanadī-cā (Sk. *bheda-nadī*) f.obl., river of duality, 24, 5.

bhedali (Sk. *bheda*, √ *bhid*) pp. (f.) III pers.sg., to cut, divide, 27, 15; Bloch 380 b, Turner 482 b.

bhedā-cī (Sk. *bheda*) m.obl., difference, distinction, (here) duality, 24, 7.

bhogavī (Sk. *bhoga*, √ *bhuj*) caus.pr. III pers.sg., to make or cause to enjoy, 24, 5.

bhogī (Sk. *bhoga*) m.loc.sg., enjoyment, pleasure, 23, 3.

maga (Sk. *mārga* ?) ind., adv. of time; afterwards, then, 6, 12; Bloch 381 a.

magara (Sk. *makara*) m., crocodile (male).

magaru nom.sg., 18, 21.

magarāsi dat.sg., 18, 9.

maṅgalamahāśrī (Sk. *maṅgala-mahā-śrī*) f.nom.sg., good fortune and great prosperity (a formula used to conclude an inscription), 5, 1. (For *maṅgala* see BLOCH 381 a.)
maṅgalā-cā (Sk. *maṅgala*) n. obl., auspicious, 23, 9.
maṭhā (Sk. *maṭha*) m.dat.sg., hermitage, monastery, 4, 3.
maḍha (Sk. *maṭha*) m., hermitage, temple; BLOCH 382 b, TURNER 494 a.
  maḍhā dat.sg., 4, 1/3.
  maḍhāsi dat.sg., 14, 21.
  maḍhī-cena obl. 4, 3.
mathitārthu (Sk. *mathita-artha*) m.nom.sg., essence, purport, 20, 1; BLOCH 382 b, TURNER 491 a.
Madana (Sk.) m., Cupid.
  Madanā dat.sg., 30, 5.
  Madanā-cā obl. 26, 11.
Madanasanjīvanī (Sk. *Madana-sañjīvanī*) f.nom.sg., animator of Cupid, 26, 8.
madhā-ciyā (Sk. *madhu*) m. obl., honey, 20, 4.
Madhuvai m.nom.sg., pers. name, 2, 8.
Madhuvaya (see *Madhuvai*) m. nom.sg., 2, 8/9.
madhya (Sk.) adj.(m.)nom.sg., middle position or state, 0, 2.
madhyamulanītī (Sk. *madhya-mūla-nīti*) f.nom.sg., local prevalent custom, 6, 8.
madhyānhī (Sk. *madhyāhna*) m.loc.sg., mid-day, 24, 10; TURNER 491 b.
mana (Sk. *manas*) n., mind; TURNER 491 b.
  manā-ciye obl., 31, 1.
  manātẽ dat.sg., 26, 10.
  manī loc.sg., 18, 30.
  manī-cẽ obl., 18, 31.
mandẽ (Sk. *manda*) adj.(m.) instr.sg., soft, slow 33, 10.
Manmatha (Sk.) m., Cupid.
  Manmathā-cī obl. 26, 2.
  Manmathā-ce obl. 26, 4.
mayūrān-ciyā (Sk. *mayūra*) m.obl., peacock, 32, 4.
mara (Sk. √ *mṛ*) m.nom.sg., dying, death, 23, 12.
maraṇa (Sk.) n., death.
  maraṇa nom.sg., 27, 11.
  maraṇā-cẽ obl. 23, 5.
maraṇẽ (Sk. √ *mṛ*) v., to die; BLOCH 383 a, TURNER 494 b.
  mara imp. II pers.sg., 18, 42.
  maravela caus.fut. III pers. sg., 18, 20.
  marā imp. II pers.pl., 12, 18.
  maraina fut. I pers.sg., 18, 20.
  maro imp. III pers.sg., 18, 42.
  melā pp.adj.(m.)nom.sg., 13, 7.
  melī pp.adj.(f.)nom.sg., 13, 8.
  melayâ pp.obl. 23, 12.
mardanīyā (Sk. *mardana-*) m. nom.sg., massagist, 7, 13.
Marhāṭī (Sk. *Mahārāṣṭrī* ?) f., name of a language (Marāṭhī), BLOCH 383 a, TURNER 494 a.
  Marhāṭī nom.sg., 20, 12.
  Marhāṭiyā instr.sg., 20, 1.
malā (Sk. *mālaka*, or *mālya*) m., orchard, field.
  malā nom.sg., 3, 9.
  male nom.pl., 6, 12.
mallu (Sk. *malla*) m.acc.sg., athlete, champion, 28, 6; TURNER 496 a.
mavaṇẽ (Sk. √ *mā*) v., to measure; BLOCH 387 a, TURNER 504 a.

mavāvẽ opt. III pers.sg., 4, 3.
mavije pass.pr. III pers.sg., 0, 8; 4, 3.
masanī-cẽ (Sk. *śmaśāna*) n. obl., (adj.), crematory, 10, 3; Bloch 383 b, Turner 496 a.
Mahadāisī f.instr.sg., pers. name (of the authoress of *Dhavaḷās*), 19, 1.
mahājana (Sk.) m., leader or chief of the town; Turner 498 a.
mahājanâ-pāsi obl., 13, 22.
mahājanī instr.pl., 13, 23.
Mahādevo (Sk. *mahā-deva*) m. nom.pl., (hon.), pers. name, 9, 2.
mahānubhāvẽ (Sk. *mahā-anubhava*) adj.(n.)nom.pl., having rich experience, wise, 20, 10.
mahāpuruṣa-ho (Sk. *mahā-puruṣa*) m.voc.pl., sire, celebrity (in the mode of addressing a person), 19, 29.
mahāmaṇḍaleśvara (Sk. *mahā-maṇḍala-īśvara*) m.nom.sg., supreme chief of a region (being a title of Udayādityadeva), 3, 4.
mahāvākya (Sk. *mahā-vākya*) n.acc.sg., the principal sentence, (here) a particular topic in the Philosophy of the Mahānubhāva sect), 17, 4.
mahāsiddhī-cā (Sk. *mahā-siddhi*) f.obl., great mystical power, 24, 9.
mahimāna (Sk. *mahiman*) n. acc.sg., greatness, glory, 22, 2.
mahime-cā (Sk. *mahimā*) f. obl., greatness, majesty, 29, 9.
Mahuseta (Sk. *madhu-kṣetra*) n.nom.sg., name of a field, 6, 10; Turner 521 b.
maḷayāniḷẽ (Sk. *Malaya-anila*) m.instr.sg., scented breeze, 33, 10.
maḷā (Sk. see *malā*) m.nom.sg., orchard, 31, 3; Bloch 384 a.
mâ (Sk. *mā*) ind., an expletive meaning 'lest', 13, 21.
māulī (Sk. *mātṛ-*) f.nom.sg., mother, 33, 3; Bloch 384 b, Turner 499 a.
māgaṇẽ (Sk. √ *mārg*) v., to ask for, seek; Bloch 385 a, Turner 500 b.
māgā imp. II pers.pl., 19, 11.
māge pr. III pers.sg., 31, 1.
māgõ inf., 13, 20.
māgâ (Sk. *mārga* ?) adv., after, behind, 16, 4; Bloch 385 a.
māgīla (Sk. *mārga* ? - Pk. *illa*) adj., previous.
māgīla (n.)nom.sg., 7, 15.
māgīlāci (f.)instr.sg., 16, 21.
māgutā (Sk. *mārgataḥ* ?) adj. (m.)nom.sg., back, reverse, 18, 35; Bloch 385 a.
māgaute (see *māgutā*) adj.(m.) nom.pl., 19, 24.
māṇikẽ (Sk. *māṇikya*) n.acc. pl., gem, jewel, 26, 3; Turner 502 a.
mātā (Sk. *mātṛ*) f., mother.
mātā nom.sg., 7, 13/14; instr.sg., 7, 13.
māte dat.sg., 30, 10.
Mātāpuranivāsī (Sk. *Mātāpura -nivāsin*) m.nom.sg., resident of Mātāpura or modern Māhūra 6, 5.
mātāvaḷe (Sk. *matta*, √ *mad*) adj.(m.)nom.pl., alluring, tempting, 28, 1; Turner 502 b.
mātu (K. *mātu* ?) f.nom.sg., news, report, 9, 6.

māthā (Sk. *mastaka*) m., head; Bloch 386 b, Turner 502 b.
  māthā loc.sg., 27, 13.
  mātheyā loc.sg., 24, 10.

mānaṇē (Sk. √ *man*) v., (i) to agree, abide by; (ii) to calculate, measure; (iii) –caus., to invite, honour; Bloch 386 b, Turner 504 a.
  mānavīti (iii) caus. III pers.pl., 22, 7.
  mānije (ii) pass.pr. III pers.sg., 0, 8.
  māniti (i) pr. III pers.pl., 16, 15.
  mānilē (i) pp.(n.) III pers. sg., 8, 6.

mānā (Sk. *manyā*) f.acc.pl., neck, head, 12, 17; Bloch 386 b.

mānu (Sk. *māna*) m.nom.sg., invitation, honouring, 22, 6.

māndāramanātē (Sk. *māndāra-manas*) n.dat.sg., mind of the mystic flower of the divine coral tree, 22, 7.

māndiyalī̃ (Sk. *maṇḍala-ka*) n. nom.pl., company, multitude, 25, 4.

mānya (Sk.) adj., of merit or recognition, 3, 8.

māpahārī (Sk. *māpana-kārin*) m.dat.sg., one who measures, 4, 4.

māpita (Sk. √ *mā*, *māta*) adj. (n.)nom.sg., measured quantity, 4, 3.

māpē (Sk. *māpaka*) n.instr.sg., measure, 4, 3; Bloch 386 b, Turner 504 a.

māyārātī (Sk. *māyā-rātri*) f. nom.sg., night of illusion, 24, 11.

māye (Sk. *mātṛ*) f.nom.sg., mother, 31, 5; Bloch 384 b, Turner 499 a.

māraṇē (Sk. *mṛ*, caus.) v., to beat, kill; Bloch 387 b, Turner 505 a.
  māritā pr.part.adj.(m.) nom.sg., 10, 7.
  mārīla fut. III pers.sg., 10, 6.

Mārga (abbrv. of *Mārgaśīrṣa*) 5, 2.

Mārgasira (Sk. *Mārgaśīrṣa*) m.nom.sg., name of a month, 5, 4.

Mārggasira (see *Mārgasira*) m.nom.sg., 2, 1/2.

mārttaṇḍa (Sk. *mārtaṇḍa*) m. nom.pl., sun, 25, 6.

mālatī (Sk.) f.nom.sg., a species of a fragrant flowering plant (Jasminum Grandiflorum), 22, 7.

Māvalabhaṭṭā–pāse (Sk. *mātu-laka–bhaṭṭa*) m. obl., pers. name, 2, 4/5; Bloch 387 a.

māvalavītu (Sk. √ *mlai*, caus. *mlāpayati*) pr.part.adj.(m.) nom.sg., to cause to set or wither, 24, 1.

māsiyā (Sk. *makṣikā*) f.dat.sg., fly, 23, 13; Bloch 387 b. Turner 500 a.

māsa (Sk. *mā̃sa*) n.nom.sg., flesh, 18, 12; Bloch 387 b, Turner 506 b.

māsī̃ (Sk. *māsa*) m.loc.sg., month, 27, 13; Turner 506 b.

māhāprauḍhapratāpacakra-varti (Sk. *mahā–prauḍha–pratāpa–cakra–vartin*) adj. (m.)nom.sg., paramount sovereign possessing great valour; (a title of Rāmacandra Yādava), 6, 1/2.

māhāmeru (Sk. *mahā–Meru*) m.nom.sg., the great mountain Meru, 29, 9.

māhera (Sk. *mātṛ–gṛha*) n. nom.sg., mother's abode, (hence) motherly shelter, 14, 13; Bloch 387 b.

māḷā (Sk. *mālā*) f., garland; Bloch 388 a, Turner 505 b.
  māḷā acc.sg., 0, 12.
  māḷā acc.pl., 0, 13.

mitratva (Sk. *mitra–tva*) abstr.n.nom.sg., friendship, 18, 7.

mitru (Sk. *mitra*) m.nom.sg., friend, 18, 11.

mithuna (Sk.) n.nom.sg., couple, pair (of male and female), 24, 5.

miracī (Sk. *marica*) f.nom.sg., (plant or product) of chilli-pepper, 31, 3; Bloch 388 b, Turner 494 a.

mirave (?) pr. III pers.sg., to display beauty or lustre, 26, 8.

mī[1] (Sk. *aham* > Pk. *ahammi*, *mmi*) first pers.pron. (sg.),I; Bloch 388 b, Turner 486 a.
  maja dat.sg., 15, 12.
  mā–jha obl. (adj.), mājhā (m.) 18, 10; mājhī (f.) 21, 6; mājhẽ (n.) 14, 23.
  mā–jhiye obl., 18, 32.
  mātẽ dat.sg., 18, 22.
  māsī̃ dat.sg., 21, 3.
  mī nom.sg., 0, 11.
  miyā̃ instr.sg., 18, 44.
  mī̃ nom.sg., 13, 22.

mīsẽ (Sk. *miṣa*) n.instr.sg., feigning, pretext, 16, 32; Bloch 388 b.

Mukundarāju (Sk. *Mukunda–rāja*) m.nom.sg., pers. name (of the author of *Viveka–sindhu*) 20, 9.

muktī–cī (Sk. *mukti*) f.obl., salvation, 10, 8.

mukṣa (Sk. *mukhya*) adj., chief, main, 14, 20.

mukha (Sk.) n., (i) face, (ii) mouth; Bloch 389 a.
  mukhā–cẽ (i) obl., 26, 3.
  mukhī̃ (ii) loc.sg., 22, 10.

mukhacandra (Sk. *mukha–candra*) m.nom.sg., 'face-moon', i.e., moon-like face, 26, 8.

muṅgī (Deśī *muaṅgī* ?) f., ant.
  muṅgiye instr.sg. 10, 8.
  muṅgī nom.sg., 10, 4.

munīsvarī̃ (Sk. *muni–īśvara*) m.instr.pl., great sage, 0, 10.

murchanā (Sk. *mūrchanā*) f. nom.sg., faint, unconsciousness, 14, 11.

Murārī (Sk. *Murāri*) m.nom. sg., pers. name (metron. of Kṛṣṇa) 30, 4.

musaḷā–sārīkhā (Sk. *musala*) n.obl., wooden pestle, 11, 7; Bloch 389 b, Turner 515 b.

musiti (Sk. √ *murch*) pr. III pers.pl., to benumb, stupefy, 26, 10.

muḷā (Sk. *mūla–ka*) m.nom.sg., radish (plant or its fruit), 31, 3; Turner 515 b.

mūrkhā (Sk. *mūrkha*) adj.(m.) voc.sg., fool, idiot, 18, 43.

mūrtimantu (Sk. *mūrtimat*) adj.(m.)nom.sg., incarnate, 19, 25.

mūrtu (Sk. *mūrta*) adj.(m.) nom.sg., incarnate, brought to form, 30, 8.

mūḷa (Sk. *mūla*) n.nom.sg., cause, origin, (hence) invita-

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1. Bloch derives this word from Sk. *mayi* > Pk. *mai–me*, in which case a semantic change has to be noticed. For the plural base of this pronoun, *āmhī*, see under *ā*.

tion, 22, 5; BLOCH 390 a, TURNER 515 a.

mṛgajalā–cā (Sk. *mṛga–jala*) n.obl., mirage, 24, 9.

mṛtā–câ (Sk. *mṛta*, √ *mṛ*) adj. (m. or n.) obl., dead 10, 13.

mṛtyu (Sk.) m., death.
  mṛtya nom.sg., 27, 13.
  mṛtyu nom.sg., 23, 9.
  mṛtyutē dat.sg., 27, 9.

mṛtyudvāra (Sk. *mṛtyu–dvāra*) n.nom.sg., door of death, 27, 10.

mṛtyuloka (Sk. *mṛtyu–loka*) m., world of death (i.e., this world).
  mṛtyulokī loc.sg., 23, 7.
  mṛtyulokī–ciye obl.sg., 23, 5.
  mṛtyulokī–cē obl.sg., 23, 14.

Meghadevē (Sk. *megha–deva*) m.instr.sg., pers. name, 6, 6.

meḷē (Sk. *mela*) m.instr.sg., combination, 28, 1; BLOCH 390 b, TURNER 518 b.

maitra (Sk.) abstr.n.nom.sg., friendship, 25, 2.

mokṣu (Sk. *mokṣa*) m.nom.sg., deliverance, salvation, 24, 4.

mogare (Sk. *mudgara*) m.nom. pl., a species of flowering plant (or its product), 22, 7.

moṭa (Sk. *muṭa*, meaning a basket or bundle) f., (i) waterbag, (ii) basket of snack; BLOCH 391 a, TURNER 519 b.
  moṭa (i) nom.sg., 31, 3.
  moṭa (ii) acc.sg., 8, 7.
  moṭā (ii) nom.pl., 19, 4; acc.pl., 19, 22.
  moṭē (ii) loc.sg., 8, 14.
  moṭe–cē (ii) obl., 8, 8.

moḍe (Sk. √ *muḍ*) fut. III pers.sg., to break, (here) disappear, 25, 2; BLOCH 391 b, TURNER 520 b.

motī (Sk. *mauktika*) n., pearl; BLOCH 391 b, TURNER 520 a.
  motiān–cē obl., 26, 7.
  motī nom.pl., 26, 8.

mohile (Sk. √ *muh*, caus.) pp. (m.) III pers.pl., to stupefy, (here) please, grace, 19, 38; BLOCH 391 b, TURNER 517 a.

moḷiē (Sk. *mūlikā*) f.loc.sg., fagot, bundle of fire-wood, 33, 2; BLOCH 392 a.

moḷikārā (Sk. *mūlikā–*) m.dat. sg., one making a living by collecting and selling fagots, 33, 2.

mhaṇaṇē (Sk. √ *bhaṇ*) v., to say, speak; BLOCH 392 b.
  mhaṇata pr.part.adj. (m.) nom.sg., 17, 7.
  mhaṇati pr. III pers.pl., 12, 18.
  mhaṇitala pp., *–lā* (m.) III pers.sg., 15, 9; *–lē* (n.) III pers.sg., 7, 3.
  mhaṇe pr. III pers.sg., 20, 9; 31, 1.
  mhaṇauni abs., (used as conjunctive meaning 'hence' or 'therefore'), 7, 2.

Mhāībhaṭa (Sk. *Mahīndra–bhaṭṭa*) m., pers. name (of the author of *Līḷā–caritra.*)
  Mhāībhaṭa nom.pl. (hon.), 14, 8.
  Mhāībhaṭâ dat.pl. (hon.), 16, 10; gen.pl. (hon.), 16, 2.
  Mhāībhaṭâte dat.pl. (hon.), 16, 20.
  Mhāībhaṭâsi dat.pl. (hon.), 16, 27.
  Mhāībhaṭī instr.pl. (hon.), 14, 15.
  Mhāībhaṭo voc.pl. (hon.), 16, 34.

Mhāībhaṭabāsī (Sk. *Mahīndra-bhaṭṭa-vyāsa*) m. instr. pl. (hon.), scholar Mhāībhaṭa 16, 21.

mhātārī (Sk. *mahattara*) adj. (f.), old woman; BLOCH 392 b.

mhātārī nom.sg., 13, 15.

mhātārīyā instr.sg., 13, 20.

yarhavī (Sk. *itarathā-api*) ind., else, otherwise, 29, 5.

Yaśodā (Sk.) f.instr.sg., pers. name (of the mother of Lord Kṛṣṇa), 30, 9.

yukta (Sk. *yukta*, √ *yuj*) adj., combined, united, 11, 12.

yukti (Sk.) f.acc.sg., art, skill, 15, 7.

yuvanamaḍhī-cī (Sk. *yauvana-maṭha*) m.obl., temple of youth, 26, 2.

yekamekāsi (Sk. *eka-eka*) recipr.pron.(m.)instr.pl., one-another, each-other, 18, 7; BLOCH 300 b.

yekāyekī (Sk. *eka-eka*) adv. (by loc.), suddenly, 27, 13.

yeṇẽ (Sk. *ā* √ *i*) v., to come; BLOCH 392 b.

āla pp., *-ālā* m. III pers. sg., 7, 16; *-ālī* f. III pers. sg. 7, 14; *-āle* m. III pers. pl. 6, 4; *-āleti* m. II pers. pl. 19, 14; *-ālõ* m. I pers. sg. 18, 35.

āleyā past part., 24, 10.

euni abs. 23, 2.

eṇẽ (Sk. *āyana*) n.nom.sg., 23, 5.

eti pr. III pers.pl., 12, 16.

etẽ pr.part.adj.(n.)nom.pl., 9, 11.

ye pr. III pers.sg., 24, 9; imp. II pers.sg., 18, 41.

yeīla fut. III pers.sg., 17, 2.

yeūni abs. 18, 4.

yetase (yeta-ase) pr.part. + pr. III pers.sg. of *asa*, 26, 5.

yevõ fut. I pers.sg., 18, 27; fut. I pers.pl., 18, 36.

yetna (Sk. *yatna*) m.nom.sg., effort, 20, 3.

yethī-ciye (Sk. *atra-*) pronom. adj.(f.)obl., of here, belonging to this place, 20, 2; BLOCH 300 b.

Yeduvaṁśalate (Sk. *Yadu-vaṁśa-latā*) f.loc.sg., creeper of the race of Yadu, 29, 12.

yemapurī (Sk. *Yama-purī*) f. nom.sg., abode of Death, 27, 12.

yesa (Sk. *yaśas*) n.nom.sg., glory, fame, 27, 7.

yesasuṣā-lāgi (Sk. *yaśa-sukha*) n.obl., bliss of glory, 27, 8.

yaisa (Sk. *etādṛśa*) adj. such, of this kind.

yaisā (m.)nom.sg., 15, 5.

yaisī (n.)acc.pl., 18, 12.

yaisīyā (f.)instr.sg., 16, 19.

yaisẽ (n.)nom.sg., 15, 6.

yogakṣemu (Sk. *yoga-kṣema*) m.nom.sg., maintenance, welfare, 2, 6/7.

yogī (Sk. *yogin*) m., ascetic, follower of the Yoga system.

yogie nom.pl., 30, 7.

yogī nom.pl., 0, 1; 24, 7.

yoginīn-cā (Sk. *yoginī*) f.obl., sorceress, female demon endowed with magical powers, 3, 10.

yojanu (Sk. *yojana*) n.acc.sg., a measure of distance (ranging between 5 and 9 miles), 19, 7.

yoni (Sk.) f.nom.sg., caste, race, 31, 2.

Raktamukha (Sk. *rakta-mukha*) m.nom.sg., pers. name (of a monkey), lit., red-faced, 18, 2.
raṅga (Sk. *raṅga*) m., colour; Bloch 392 b, Turner 526 b.
 raṅgā dat.sg., 31, 4.
 raṅgẽ instr.sg., 31, 4.
racaṇẽ (Sk. √ *rac*) v., to construct, erect.
 racitõ pr. I pers.sg., 0, 12.
 race pr. III pers.sg., 6, 10.
raḍaṇẽ (Sk. √ *rud*, or √ *raṭ*, Bloch) v., to cry, weep; Bloch 392 b, Turner 528 a.
 raḍata pr. part., 14, 5.
 raḍatī pr. III pers.pl., 23, 12.
 raḍīje opt. III pers.sg., 14, 4.
 raḍõ inf., 13, 3.
rati (Sk.) f.nom.sg., delight, pleasure, 25, 2.
ratna (Sk.) n., gem.
 ratna acc.sg., 20, 3.
 ratnâ gen.pl., 0, 12.
 ratnā-ci obl., 0, 12.
Ratnadeva (Sk. *ratna-deva*) m. nom.sg., pers. name, 3, 3.
ramaṇẽ (Sk. √ *ram*) v., to enjoy, be attached (sexually); Turner 530 a.
 ramaina fut. I pers.sg., 18, 14.
 rātalāsi pp.(m.) II pers.sg., 18, 16.
raśmipunju (Sk. *raśmi-puñja*) m.nom.sg., collection of rays, 24, 9.
rasa (Sk.) m., (i) juice, (ii) poetical sentiment; Bloch 393 a, Turner 530 a.
 rasā-cā (i) obl., 20, 5.
 rasān-cẽ (ii) obl., 30, 6.
 rasu (i) nom.sg., 31, 4; (ii) nom.sg., 30, 8.
 rasẽ (ii) instr.sg., 28, 6.
rasapraudhi (Sk. *rasa-praudhi*) f.nom.sg., mastery over or perfection in elixirs, 27, 3.
rasaraṅgā-cẽ (Sk. *rasa-raṅga*) m.obl., beauty of poetical sentiment, 28, 5.
rasavṛttī (Sk. *rasa-vṛtti*) f. nom.pl., poetical sentiment, 28, 9.
rasāḷa (Sk. *rasa-*) adj., juicy; Bloch 393 a.
 rasāḷā (f.) instr.sg., 23, 10.
 rasāḷu (m.) nom.pl., 28, 2.
 rasāḷe (f.) dat.sg., 22, 10.
rasiku (Sk. *rasika*) adj.(m.) nom.sg., flavorous, juicy, 20,7.
rāulā (Sk. *rāja-kula*) n.dat. sg., royal authority, regal office, 4, 1.
Rāuḷa (Sk. *rāja-kula*) m., pers. name (metron. of Govindaprabhu).
 Rāuḷâsi dat.pl.(hon.), 13,6.
 Rāuḷī instr.pl.(hon.), 13,23.
 Rāuḷo voc.pl.(hon.), 13, 4.
rāuḷagaṇâtu (Sk. *rāja-kula-gaṇa*) m.loc.sg. (by post. *âta*), inmates of the royalty, 21, 1.
rāuḷauni (Sk. *rāja-kula*) n. abl.sg., royal palace, 7, 15; Bloch 393 b.
rāo (Sk. *rājan*) m.nom.sg., Lord (as applied to Kṛṣṇa), 30, 4; Bloch 393 b, Turner 531 b.
rāvo (Sk. *rājan*) m.nom.sg., king, title denoting kingship (as in *Rāmadeva-rāvo*).
rākhaṇẽ (Sk. √ *rakṣ*) v., to protect, take charge of; Bloch 393 b, Turner 532 b.
 rākhate pr.part.adj.(m.) nom.pl., 8, 19.
 rākhā pr. (cont.) II pers. pl., 8, 2; imp. II pers.pl. 8, 4.

rākhaī imp. II pers.sg., 21, 3.
rākhaila fut. III pers.sg., 8, 4.
rākhõ inf., 8, 3.
rākhoṇḍiyā (Sk. *rakṣā–*) f.acc. pl., or dat.sg., burnt ash, 23, 6.
rāṅku (Sk. *raṅka*) m.nom.sg., pauper, penniless person, 33, 2.
rāṅgavaḷī (Sk. *raṅga–vallikā*) f.nom.sg., figure drawn by stone-powder, 10, 5.
rājaputra (Sk. *rāja–putra*) m. nom.pl., prince, 18, 1.
rājabharā (Sk. *rāja–bhara*) m. dat.sg., tribute or levy paid to the king, 15, 11.
rājamaḍhā (Sk. *rāja–maṭha*) m.dat.sg., main temple (at Ṛddhipura), 12, 15.
rājamārgi (Sk. *rāja–mārga*) m.loc.sg., royal service, 6, 10.
rājavaṭi (Sk. *rāja–vṛtti* ?) f. nom.sg., administration or reign (of the Government), 6, 8; TURNER 533 b.
rājahaṁsa (Sk.) m.nom.pl., a kind of swan, 32, 5.
rājā (Sk. *rājan*) m., king; BLOCH 394 a, TURNER 533 a.
rājayā–cī obl., 31, 1.
rāje–ho voc.pl. (hon.), 15,14.
rājī̃ (Sk. *rājya*) n.loc.sg., throne, sovereignty, 9, 7.
rājya (Sk.) n.nom.sg., rule, reign, (here) living, 7, 1; TURNER 534 a.
rājyāntara (Sk. *rājya–antara*) n.nom.sg., change in royalty 9, 7.
Rāḍie f.loc.sg., place–name, 3, 6.
rāṇiyā (Sk. *rājñī*) f.instr.sg., queen, 7, 16; BLOCH 394 a, TURNER 535 a.
rāṇḍa (Sk. *raṇḍā*, or *raṇḍikā*) f.nom.sg., widow, 10, 4; BLOCH 394 a, TURNER 532 a.
rātī (Sk. *rātri*) f.dat.sg., night, 24, 2; BLOCH 394 a, TURNER 534 b.
rāna (Sk. *araṇya*) n., forest, wood; BLOCH 394 a, TURNER 645 a.
rānā dat.sg., 8, 7.
rānẽ acc.pl., 33, 2.
Rāma (Sk.) m., (i) pers. name (of Lord Rāmacandra), (ii) temple of Rāma; BLOCH 394 b.
Rāmā (ii) dat.sg., 6, 12.
Rāmāsī (ii) dat.sg., 6, 11.
Rāmu (i) nom.pl. (hon.), 6, 4.
Rāmacandradeva (Sk. *Rāma-candra–deva*) m.nom.sg., pers. name with the title *deva* (of the Yādava king); 6, 12.
Rāmacandradevarāẽ (Sk. *Rāmacandra–deva–rāja*) m.instr.sg., pers. name 5, 6.
Rāmadevarāyā–puḍhā (Sk. *Rāma–deva–rāja*) m.obl., pers. name (as above), 15, 3.
Rāmadevo (Sk. *Rāma–deva*) m. nom.sg., pers. name (as above), 9, 7.
Rāmaprasādẽ (Sk. *Rāma–prasāda*) m.instr.sg., grace or favour of Lord Rāma, 6, 6.
Rāmahāṭu (Sk. *Rāma–haṭṭa*) m.acc.sg., temple–lane, 15, 5.
Rāmāyaṇa (Sk.) n.nom.sg., literary composition on the life of Rāma, 15, 2.
rāya (Sk. *rājan*) m., king; BLOCH 393 b, TURNER 531 b.
rāyā–dekhatā obl. 15, 6.
rāyā–puḍhā obl. 15, 9.
rāyāsī dat.sg., 15, 15.
rāyẽ instr.sg. 15, 12.

rāvile (Sk. √ *rañj*) pp. (m.) III pers.pl., to anoint, paint, 28, 3.

rāsakrīḍā (Sk. *rāsa-krīḍā*) f. acc.sg., dance of Rāsa, 30, 8.

rāhāṭī (Sk. √ *rah* ?) f.nom.sg., way, order, 20, 12; Bloch 393 b (?).

rigaṇē (Sk. √ *riṅg*) v., to enter, take to; Bloch 395 a, Turner 536 b.

rigatī pr. III pers.pl., 24, 7.

rigāle pp. (m.) III pers.pl., 32, 8.

rigauni absolutive, 23, 1.

Risiyapa (Sk. *ṛṣi-*) m.nom. sg., pers. title, 2, 3.

Risiyapai (as above), 2, 7.

Rīdhaureyāsi (Sk. *Ṛddhipura*) n.dat.sg., place-name (of the sacred place of the Mahānubhāva sect) 14, 3.

rui-ciye (*rui* < Sk. *arka*, meaning the plant Calotropis Gigantea, or Sk. *ruvu*, meaning the castor-oil tree) f.obl., name of a plant (Gigantic swallowwort), 20, 4; Bloch 395 a, Turner 538 b.

Rukmiṇī (Sk.) f., pers. name (of the wife of Lord Kṛṣṇa).

Rukmiṇī nom.sg., 21, 1.

Rukmiṇī-cē obl., 26, 1.

Rukmiṇīye-cā obl., 26, 8.

Rukmiṇīsaīvara (Sk. *Rukmiṇī-svayaṁvara*) adj. (m.) nom. sg., title of a poem on the story of Rukmiṇī's marriage, 15, 8.

Rukmīyā (Sk. *Rukmin*) m.nom. sg., pers. name (of the eldest son of Bhīmaka and an adversary of Lord Kṛṣṇa), 21, 1.

rukharāe (Sk. *vṛkṣa-rāja*) m. nom.pl., big tree, 33, 5; Bloch 396 a, Turner 539 a.

rusauniyā (Sk. √ *ruṣ*) abs., to be angry, 24, 2; Bloch 395 b, Turner 538 a.

rūpa (Sk.) n., (i) form, (ii) complexion; Turner 540 a.

rūpa (ii) nom.sg., 26, 1; (ii) acc.sg., 30, 5.

rūpā-cā (i) obl.sg., 26, 11.

rūpaḍē (Sk. *rūpa-*) n.nom.sg., form, 26, 9.

re (Sk. *are*) ind., interjection of addressing, Oh, 10, 12; Turner 540 b.

reghā (Sk. *rekhā*) f.acc.pl., line 12, 18; Bloch 396 a.

roganigrahī (Sk. *roga-nigraha*) nominal adj. (m.) nom.sg., controller of disease, 27, 6.

roganigraho (Sk. *roga-nigraha*) m.nom.sg., controlling of disease, 27, 4.

rogī (Sk. *rogin*) m., diseased, sick.

rogi nom.sg., 27, 3.

rogiyā dat.sg., 27, 13.

rogiye nom.pl., 27, 9.

roṭī (Sk. *roṭikā*) f.nom.sg., bread, wheaten cake, 16, 8; Bloch 396 b, Turner 543 a.

rovatīti (Sk. *romantha*) nominal v., pr. III pers.pl., to ruminate, chew the cud, 8, 10; Bloch 396 b.

raudru (Sk. *raudra*) m.nom. sg., poetical sentiment of Rage (being one of the nine *Rasas*), 30, 9.

lakṣaṇē (Sk. *lakṣaṇa*) n.nom. pl., symptom (of disease or diseased), 27, 2.

Lakṣmīndrabhaṭa (Sk. *Lakṣmīndra-bhaṭṭa*) m.nom.pl. (hon.), pers. name, 14, 8.

lape (Sk. √ lup) pr. III pers. sg., to hide or conceal oneself, 24, 10.

lavakari (Sk. *laghu–*) adv. of time (by loc.), early, soon, 27, 9.

lasuṇa (Sk. *laśuna*) f.nom.sg., garlic (plant or product), 31, 3; BLOCH 397 b, TURNER 550 b.

Lahaithi gen.sg., name of a field, 6, 11; (Comp. NM. *lābhatī*, meaning 'profitable'.)

lâkuḍa (Sk. *laguḍa*) n.nom.sg., piece of wood, 10, 3; TURNER 563 b.

lāgaṇẽ (Sk. √ *lag*) v., to attach to, come into contact with, meet, etc.; BLOCH 398 a, TURNER 552 b.

(na)lagāvī fut.part.(f.) III pers.sg., 10, 5.

lāga imp. II pers.sg., 23, 15.

lāgati pr. III pers.pl., 12,2.

lāgalayā past part., 22, 9.

lāgalā pp.(m.) III pers.sg., 8, 19.

lāgalī pp.(f.) III pers.sg., 7, 15.

lāgalī̃ pp.(n.) III pers.pl., 13, 3.

lāgalẽ pp.(n.) III pers.sg., 13, 19.

lāginle pp.(m.) III pers.pl., 19, 24.

lāginhale pp.(m.) III pers. pl., 19, 5.

lāgilī̃ pp.adj(n.)nom.pl., 22, 10.

lāge pr. III pers.sg., 10, 12.

lāgaila fut. III pers.sg., 15, 15.

lāgauni abs. 22, 7; used as post. of Dat. 33, 6.

lāgī̃ (Sk. *lagita*, √ *lag*) post. of Dat., BLOCH 398 a, TURNER 552 b.

lācāvilā (Sk. *lañcā*, meaning a 'present' or 'bribe') nominal v., pp.(m.) III pers.sg., to allure, tempt, 26, 11; BLOCH 398 a.

lājā (Sk. *lajjā*) f.instr.sg., sense of shame, 26, 3; BLOCH 398 a, TURNER 553 a.

lāṭhā (Sk. *lāṭaka*, or *laṣiṭa*, cf. BLOCH) adj. (m.)nom.sg., brave, heroic, 27, 6; BLOCH 398 b, TURNER 546 b.

lāḍu (Sk. *laḍḍu–ka*) m., a variety of sweet-meat; BLOCH 398 b, TURNER 547 b.

lāḍu nom.sg., 16, 29.

lāḍuvā–ciyā obl., 16, 30.

lādhalõ (Sk. *labdha*, √ *labh*) pp.(m.) I pers.pl., to obtain, receive, 19, 30; BLOCH 398 b, TURNER 551 a.

lābhaṇẽ (Sk. √ *labh*) v., to get, have, possess; BLOCH 399 a, TURNER 551 a.

(na)labhe fut. III pers.sg., 13, 24.

lābhe fut. III pers.sg., 13, 24.

lābhu (Sk. *lābha*) m.nom.sg., acquisition, knowledge, 20, 6.

lāvaṇẽ (Sk. √ *lag*, caus.) v., (i) to apply, adhere or stick to, (ii) to plant; BLOCH 399 a, TURNER 551 b.

lāvāvī̃ (ii) fut.part.(n.) III pers.pl., 20, 11.

lāvilā (i) pp.(m.) III pers. sg., 22, 4.

lāvõ (i) inf., 17, 11.

lāvaṇyasāgaru (Sk. *lāvaṇya–sāgara*) m.acc.sg., ocean of beauty, 22, 3.

lāhaṇẽ (Sk. √ *labh*) v., to get, obtain; BLOCH 399 a.

lāhe pr. III pers.sg., 33, 2.
lāho imp. III pers.sg., 25,3.
lāhoni abs. 24, 3.

lāḷilẽ (Sk. *lal*, caus.) pp. (n.) III pers.sg., to fondle, foster, tend affectionately, 14, 17.

liṅgadehakamaḷā–câ (Sk. *liṅga –deha–kamala*) n.obl., lotus of the subtle body, 24, 4.

lihalẽ (Sk. √ *likh*) pp.(n.) III pers.sg., to write, record, 2, 9; BLOCH 400 a, TURNER 560 b.

līḷā (Sk. *līlā*) f., anecdote, memoir.
līḷā nom.pl., 16, 26; acc.pl., 16, 2.

lekarũ (Pk. *ḍekka, lekka* + Sk. *rūpam* > OM. *rũ*) n., child; BLOCH 399 b.
lekarũ nom.sg., 13, 1.
lẽkuruvātẽ dat.sg., 13, 4.

leki (see *lekarũ*) f., daughter.
lẽki nom.sg., 14, 1.
lekītẽ dat.sg., 14, 21.

lekhā (Sk. *lekhana*, calculation) m.acc.sg., estimation, regard, 31, 1; BLOCH 400 a, TURNER 560 b.

leuni (Sk. √ *labh*, or √ *nī*, cf. TURNER 556 b, or Sk. √ *lip, lepana*) absolutive; to wear, put on, 23, 8; BLOCH 400 a.

leṇẽ (Sk. *lepana* ?) n.nom.sg., ornament, 26, 6; TURNER 556 b.

lepa (Sk.) n.nom.sg., moulded figure, statue, 26, 1; TURNER 561 a.

loka (Sk.) m., (i) people, (ii) world; BLOCH 400 b, TURNER 561 b.
loka (i) nom.pl., 23, 11.
lokā (ii) dat.sg., 23, 2.
lokī̃ (ii) loc.sg., 25, 8; loc. pl., 25, 7.
lokī̃–cā, –cī (ii) obl. 23, 8.
loku (i) nom.sg., 9, 9.

loṭaṇẽ (Sk. √ *luṭ–loṭ*) v., to come down, roll; BLOCH 400 b, TURNER 562 a.
loṭalā pp.(m.) III pers.sg., 29, 9.
loṭale pp.(m.) III pers.pl., 23, 5.

loṭi (Sk. *luṭhita*, √ *luṭh*, to roll) f.nom.sg., small metal water-pot, 4, 3; TURNER 563 b.

loṇī̃ (Sk. *navanīta*) n.nom.sg., butter, 8, 13; BLOCH 400 b, TURNER 354 a.

lopī (Sk. √ *lup*, caus.) fut. III pers.sg., to do away with, destroy, nullify, 3, 10.

lobha (Sk.) m., (i) affection, (ii) gain, profit.
lobha (i) acc.sg., 13, 24.
lobhā (ii) dat.sg., 23, 13.

vaktā (Sk. *vaktṛ*) m.nom.sg., speaker, orator, poet, 20, 6.

vacaṇẽ (Sk. √ *vraj*) v., to go.
vace pr. III pers.sg., 14, 22.
vacāvẽ fut.part. (n.) III pers.sg., 10, 3.

vachāharaṇī (Sk. *vatsa–haraṇī*) adj.(f.)nom.sg., (narration) about the seizing of cattle (lit. calves), 30, 1.

vajradaṇḍu (Sk. *vajra–daṇḍa*) m.nom.sg., thunderbolt, 3, 10.

vaṭovaṭo (Sk. √ *vad*, redupl., or onomato.) ind., gabbling, indulging in useless talk, 10, 12; TURNER 423 b.

vaḍavānaḷu (Sk. *vaḍavā–anala*) m.nom.sg., burning fire, 29, 9.

vaḍiliyā (Sk. *vṛddha–*) adj.(n.) dat.sg., elderly, senior, major, 6, 9.

vaṇavā (Sk. *vaḍavā*) m.nom. sg., fire, 23, 2; BLOCH 402, a.

vadanī (Sk. *vadana*) n.nom.sg., face, 26, 8.

vadi (Sk. *vadya–dine*) adj.(m.) loc.sg., second half of the lunar month, 5, 2.

vanamāḷī (Sk. *vana–mālin*) m. acc.sg., (metron. of) Lord Kṛṣṇa, 28, 8.

vanavāsaprasaṅgī (Sk. *vana–vāsa–prasaṅga*) m.loc.sg., period of exile, 6, 4.

vandū̃ (Sk. √ *vand*) fut. I pers. pl., to salute, venerate, 24, 1.

vandhyẽ (Sk. *vandhya*) adj. (n.)nom.pl., barren, futile, 0, 3.

vamanā–cenī (Sk. *vamana*) n. obl., vomiting, 16, 32; Bloch 402 a.

vayasā (Sk. *vayas*) f.nom.sg., prime of life, age of vigour, 23, 4.

vara (Sk. *upari*) ind., preferably, better than, 12, 20.

varaṇẽ (Sk. √ *vṛ*) v., to choose in marriage, marry.

varīyalā caus.pp.(m.) III pers.sg., 21, 5.

varisī fut. II pers.sg., 21, 1.

vari (see *vara*) 10, 3.

varila (Sk. *upari–*) adj., upper, outer; Bloch 402 b, Turner 51 a.

varila 16, 31.

variliyā (m.)instr.sg., 31, 4; dat.sg., 31, 4.

varu (Sk. *vara*) m.nom.sg., bridegroom, 21, 2; Bloch 402 a, Turner 421 b.

varẽ (Sk. *vara*) m.instr.sg., blessing, grace, 25, 9; Turner 421 b.

varṇaṇẽ (Sk. √ *varṇ*) v., to describe.

varṇitā pr.part. 22, 2.

varṇiteti cond. II pers.pl., 15, 5.

vartaṇẽ (Sk. √ *vṛt–vart*) v., to behave, exist.

vartata pr.part., 17, 6.

vartāvẽ fut.part.(n.) III pers.sg., 10, 13.

vartamāne (Sk. *vartamāna*) adj.(m.)loc.sg., present, 6, 3.

varṣate (Sk. √ *vṛṣ–varṣ*) pr. part.adj.(f.)nom.pl., raining, showering, 25, 4; Turner 424 a.

vaśya (Sk.) adj., being under control, at the disposal of, captive, 18, 30.

vasatī (Sk. *vasati*) f.nom.sg., dwelling, camping, stay, 9, 14.

vase (Sk. √ *vas*) pr. III pers. sg., to dwell, live, 18,2; Bloch 403 a, Turner 426 b.

vahilā (Sk. *prathama* ?) adj. (m.)nom.sg., separate, sidewards, 23, 15; Bloch 403 b.

vaḷitī (Sk. √ *val*) pr. III pers. pl., to turn, bend, 12, 11; Bloch 403 b.

vâkuḍa (Sk. *vakra–*) adj., crooked; Bloch 403 b.

vâkuḍī (f.)nom.sg., 27, 10.

vâkuḍai abstr.(f.)nom.sg., crookedness, 25, 2.

vākhārī (Sk. *upaskara*) f.nom. sg., cash-bag, purse, 7, 23; Bloch 401 a.

vāgyajñẽ (Sk. *vāg–yajña*) m. instr.sg., literary sacrifice, 25, 1.

vâcalõ (Sk. √ *vañc*, caus. *vañcayati*) pp.(m.) I pers.sg., to escape, be saved, 18, 39; Bloch 404 b, Turner 429 a.

vācā (Sk. *vāk*) f., speech, voice.

vācā instr.sg., 28, 10.

vāce instr.sg., 31, 2.

vācaṇẽ (Sk. √ *vāc*) v., to read; Bloch 404 b.

vācitā pr.part., 15, 9.

vācītā pr.part.adj. (m.) nom.sg., 6, 8.

Vājesvarā (Sk. *vāja–īśvara*) m.gen.sg., name of a deity or its temple, 13, 2.

vānchīla (Sk. √ *vāñch*) fut. III pers.sg., to desire, wish, 25, 3.

vāṭa (Sk. *vartman*) f., path, way; Bloch 404 b, Turner 432 b.

vāṭa nom.sg., (used adverbially), 14, 4.

vāṭī loc.pl., 23, 10.

vāṭe dat.sg., 23, 15; loc.sg., 18, 28.

vâṭā (Sk. *vaṇṭaka*) m.nom.sg., portion, share, 6, 11; Bloch 404 b, Turner 429 b.

vāṭe (Sk. √ *vṛt–vartate*) pr. III pers.sg., to dwell in mind, feel, 27, 14; Bloch 405 a.

vāḍiye–ceni (Sk. *vṛddhi*) f.obl., growth, increase, 20, 11; Bloch 405 a, Turner 417 b.

vāḍī (Sk. *vaṭikā*) f.nom.sg., colony, settlement, 19, 10; Bloch 405 a, Turner 435 b.

vāḍhaṇẽ (Sk. √ *vṛdh–vardhate*) v., to grow, increase; Bloch 405 b, Turner 417 b.

vāḍhatī pr.part.adj. (f.) nom.sg., 28, 7.

vāḍhavitī caus. pr. III pers. pl., 23, 13.

vāḍhe fut. III pers.sg., 25, 2.

vāṇācī (Sk. *vāyana*) n.gen.sg., offering made to deity, 4, 3; Bloch 405 b, Turner 434 a.

vāṇitā (Sk. √ *varṇ*) pr.part., to describe, 28, 6.

vāṇī (Sk. *ūna–*) abstr.f.nom. sg., want, deficiency, 31, 1.

vānaṇẽ (Sk. √ *varṇ*) v., to describe, praise; Bloch 405 b, Turner 420 a (?).

vānāvā fut.part. (m.) III pers.sg., 30, 4.

vānāvẽ fut.part. (n.) III pers.sg., 30, 3.

vānitâ pr.part., 22, 3.

vānitī pr. III pers.pl., 30, 6.

vānari (Sk. *vānarikā*) f.nom. sg., female monkey, 18, 15; Bloch 406 a.

vānnara (Sk. *vānara*) m., monkey; Bloch 406 a.

vānnarā–pāsī obl., 18, 21.

vānnaru nom.sg., 18, 2.

Vārāhamiharulallādikī (Sk. *Varāhamihira–Lalla–ādika*) m.instr.pl., Varāhamihira, Lalla and others (pers. names of two eminent astrologers); 0, 10.

vārtā (Sk.) f., (i) news, (ii) talk, chit-chat.

vārtā (i) nom.sg., 9, 6.

vārtesi (ii) instr.sg., 12, 20.

vāvo (Sk. *vāta* ?) adj. (m.) nom. sg., futile, useless, 29, 5; Bloch 407 a, Turner 427 b.

vāsa (Sk. *vāsa*, √ *vas*) f.acc. sg., abiding, dwelling, (here) side, surface, 13, 13; Bloch 407 b, Turner 437 a.

Vāsudevabhaṭṭavâye (Sk. *Vāsudeva–bhaṭṭa–pāda*) m.instr. sg., pers. name (with the suffix *bhaṭṭa–pāda*), 2, 3.

vāhaṇẽ (Sk. √ *vah*) v., (i) to be working, (ii) to offer, (iii) to bear, carry; Bloch 407 b, Turner 427 a, 428 b.

vāhati (i) pr. III pers.sg., 4, 3.

vāhīla (ii) pp. (n.) III pers.sg., 5, 6.

vāhõ (iii) inf., 27, 11.

vāḷasarā (Sk. *vālukā–sarā*) m. or f. nom.sg., sea-beach, sandshore, 18, 3; Bloch 408 a, Turner 436 b.

vikateyā-pāsī (Sk. *vi* √ *krī*) pr. part.adj.(m.)obl., to sell, 4, 1; BLOCH 408 a, TURNER 439 a.

Vikarāḷa (Sk. *vikarāla*) m.nom. sg., name of a crocodile, 18,3.

vikṛti (Sk. *vikṛta*) adj.(f.)nom. sg., crooked, deformed, 27, 15.

vikhāru (Sk. *viṣa-kāra*) m. nom.sg., serpent, snake, 30, 9; BLOCH 408 a.

vikhyātu (Sk. *vi-khyāta*) adj. (m.)nom.sg., famous, well-known, 32, 1.

vicārī (Sk. *vi* √ *car*) pr. III pers.sg., to think, 33, 5.

vicārē (Sk. *vicāra*) m.instr.sg., thought, thinking, 29, 1.

vijayo (Sk. *vijaya*) m.nom.sg., success, victory, 6, 2.

vijaiyā (Sk. *vijayin*) adj.(m.) nom.sg., victorious, 6, 8.

vijhālā (Sk. *vi* √ *kṣi*) pp.(m.) III pers.sg., to be extinguished, 29, 9; BLOCH 408 b.

viṭāḷu (Sk. *viṭka*, cf. TURNER 442 a; Sk. *viṣṭā*, cf. BLOCH 409 a; both from √ *viṣ*) m. nom.sg., pollution, defilement, 19, 14.

Viṭhaladevarāyāsi (Sk. *Viṣṇu*> *Viṭṭhala*, *-deva-rāja*) m.dat. sg., name of the chief deity at Paṇḍharapūra. (For etymology of Viṭhala, see BLOCH 409 a).

Viṭhābāī (see *Viṭhala* above) f.nom.sg., name of endearment of God Viṭṭhala, he being conceived as Mother, 31, 3.

Viṭṭhaladeva (see *Viṭhala* above) m.nom.sg., pers. name (after the deity at Paṇḍharapūra), 5, 6/7.

Viṭṭhala-pāyī (see *Viṭhala* above) m.obl., the feet of God Viṭṭhala, 31, 3.

Viṭṭhalu (see *Viṭhala* above) m.nom.sg., 31, 5.

vidyā (Sk.) f., (i) learning, knowledge; (ii) art, science.
  vidyā (i) nom.sg., 23, 4.
  vidyān-cē (ii) obl., 30, 6.

vina (Sk. *vinā*) ind., a suffix (here an affix) denoting negation, 27, 7.

vinatī (Sk. *vinati*) f.nom.sg., request, 21, 6; BLOCH 410 a, TURNER 443 b.

vinayo (Sk. *vinaya*) m.nom.sg., decency, modesty, 33, 6.

vinodē (Sk. *vinoda*) m.instr.sg., (i) affection, regard, 20, 10; (ii) sense of humour, 30, 8.

vipannamati (Sk. *vyutpanna-mati*) adj. (m.) nom. sg., ready-witted, 18, 34.

vipra (Sk.) m., a Brahmin (lit., inspired or wise).
  vipra nom.sg., 21, 4.
  viprā voc.sg., 21, 6.

vibhāga (Sk.) m.nom.pl., part, portion, 16, 22.

vimukha (Sk. *vi-mukha*) adj., turned away from, deprived, 19, 35.

virati (Sk. *vi-rati*) f.nom.sg., conclusion, end, 0, 2.

virahakātarē (Sk. *viraha-kātara*) adj.(n.)nom.pl., agitated or disheartened due to separation, 33, 9.

virahaviṣā-cī (Sk. *viraha-viṣa*) n.obl., poison of separation, 29, 2.

virahaveḍī (Sk. *viraha-vaidheya* ?) adj.(n.)nom.pl., mad by separation 24, 5.

virahē (Sk. *viraha*) m.instr.sg., separation, 29, 6.

vivaru (Sk. *vivara*) m.nom.sg., dilation, expansion, (here) details, 5, 1.
vivalatiye (Sk. *vi* √ *hval*, to be agitated) pr.part.(m.) loc.sg., to dawn, 24, 3.
vivekakiraṇasaṅgẽ (Sk. *viveka-kiraṇa-saṅga*) m.instr.sg., confluence of the rays of knowledge or discrimination, 24, 8.
Vivekasindhu (Sk. *viveka-sindhu*) m.nom.sg., name of a literary work by Mukundarāja, 20, 9.
vivekā-cā (Sk. *viveka*) m.obl., power of discrimination, 20,5.
viśuddha (Sk. *vi-śuddha*) adj., clear, pure, 4, 4.
viśeṣẽ (Sk. *viśeṣa*) m.instr.sg. (used as adv.), particularly, 25, 8.
viśvarūpa (Sk. *viśva-rūpa*) n. nom.sg., Universal form 30, 12.
viśvasvapnasahitẽ (Sk. *viśva-svapna-sahita*) adj.(f.) dat. sg., with or including the dream of the Universe 24, 11.
viśva (Sk.) n., universe.
  viśvā dat.sg., 25, 3.
  viśvā-cẽ obl., 0, 6.
viśvātmakẽ (Sk. *viśva-ātmaka*) adj.(m.) instr.sg., Universal, 25, 1.
viśvābhāsu (Sk. *viśva-ābhāsa*) m.acc.sg., phenomenal appearance of the Universe, 24, 1.
viśvāsaghātakiyā (Sk. *viśvāsa-ghāta-*) adj.(m.) voc.sg., abuser of confidence, 18, 41.
viśvesarurāo (Sk. *viśva-īśvara -rāja*) m.nom.sg., Supreme Lord of the Universe, 25, 9.
viṣayavyavasthā (Sk. *viṣaya-vyavasthā*) f.acc.sg., assigning or distribution of attributes, 11, 2.
viṣaī (Sk. *viṣaya*) m.loc.sg., subject, theme, topic, 0, 3.
Viṣṇuśarmā (Sk. *Viṣṇu-śarman*) m.nom.sg., pers. name, 18, 1.
visāvaṇẽ (Sk. *viśramaṇa*) n. nom.sg., solace, resting place, 33, 1; BLOCH 410 b, TURNER 449 b.
vismayo (Sk. *vismaya*) m.nom. sg., wonder, surprise, 8, 18.
vihaṅgamān-cī (Sk. *vihaṅgama*) m.obl., bird, 33, 7.
vihirī (Sk. *vivarikā*) f.nom.sg., well, 31, 3.
vihīlẽ (Sk. *vi* > *dhā*) pp.(n.) III pers.sg., to order, prescribe, 16, 20.
Vīkrama (Sk. *vikrama*) m.nom. sg., name of a cycle of years, or Saṁvatsara, 6, 1.
vījanẽ (Sk. *vi-jana*) n.nom.pl., meditating in solitude in the forest, 33, 7.
-vīṇa (Sk. *vinā*) post. of instr. meaning 'without', 7, 7; BLOCH 409 b, TURNER 443 b.
vīnaṭu (Sk. *vi-naṭa* ?) m.nom. sg., affection, love, 29, 6.
vīru (Sk. *vīra*) m.nom.sg., poetical sentiment of heroism (as one of the nine *rasas*), 30, 11.
vīrũ (Sk. *vaira*) abstr.n.nom. sg., enmity, 10, 8; 29, 4.
vīsambata (Sk. *vi* √ *śram*) pr. part.(m.) II pers.sg., to neglect, leave alone, 29, 13.
vīsovā (Sk. *viṁśopaka*) num. adj. ord.(m.) nom.sg., twentieth part, 4, 2; BLOCH 411 a, TURNER 449 b.
vīḷa (Sk. *vi-kāla*) m., evening, twilight; BLOCH 411 a (?).

vīḷa–verhī obl. (used as adv.) 8, 17.
vīḷī–câ obl. 8, 10.

vṛkṣa (Sk.) m., tree.
vṛkṣā–khālē obl. 18, 6.
vṛkṣā–cī obl. 22, 8.

vṛttāntu (Sk. *vṛttānta*) n.nom. sg., 7.15; acc.sg. 21,1; report.

Vṛndāvana (Sk.) n., place-name (of the play-field of Lord Kṛṣṇa).
Vṛndāvanī loc.sg., 19, 3.
Vṛndāvanī–huni obl. 19, 6.

Vṛṣe (Sk. *vṛṣa*) m.loc.sg., Monday (?) 5, 2.

vekāsa (Sk. *vakra*, or *vyṅga*–?) n.nom.sg., opposition, doing harm, 17, 8.

vega (Sk.) m., speed.
vegâ instr.sg., 27, 5.
vegī instr.sg., 21, 6.

veṅghauni (Sk. *vi* √ *aṅg*, or *aṅgh*) abs., to ascend, climb, 9, 13.

vēcateyā (Sk. √ *vyay*) pr.part. adj.(m.) gen.sg., spending, wasting, 24, 4; BLOCH 411 a, TURNER 455 b.

vecaṇē (Sk. *vi* √ *ci*) v., to collect, pick.
vecijo opt. II pers.pl., 7, 4.
vēcũ (redupl.) absolutive, 16, 30.

vēṭālī (Sk. √ *veṣṭ*) pr. III pers.sg., to encircle, cover, clasp, 23, 13.

Vedaśāstra (Sk. *Veda–śāstra*) n., science or philosophy of the *Vedas*.
Vedaśāstrā–cā obl., 20, 1.

Vedâ (Sk. *Veda*) m.dat.pl., the *Veda* or the sacred hymns of the Hindus, 29, 8.

vedha (Sk.) m., attraction, prick.
vedhī loc.sg., 22, 4.
vedhu nom.sg., 30, 5.

vedhabodhā–cā (Sk. *vedha–bodha*) m.obl., attraction and illumination, 22, 3.

velu (Sk. *vallī*) f.nom.sg., creeper, 28, 7; BLOCH 411 b, TURNER 457 b.

veḷa (Sk. *vela*, or *velā*) m.nom. sg., (used as adv.), time, 19, 3; TURNER 457 a.

veḷoveḷâ (Sk. *vela*, redupl.) adv. (by loc.), repeatedly, 31, 5.

vai (Sk. *vrīhi*) f.nom.sg., kind of grain, 4, 2.

Vaikuṇṭhi–câ (Sk. *Vaikuṇṭha*) obl., Heaven, 27, 6.

vaidya (Sk.) m., physician.
vaidyā nom.sg., 27, 3.
vaidyē instr.sg., 27, 4.

Vaidyakacakoracandrike (Sk. *vaidyaka–cakora–candrikā*) f. loc.sg., name of a work on Medicine by Viṭṭhala Galāṇḍa, 27, 1.

vaidhavya (Sk.) abstr.n.nom. sg., widowhood, 29, 10.

vo (Sk. *aho*) voc.ind., mode of addressing a person, 21, 1.

vokhaṭē (Sk. *vakra*– ?) adj. (n.)nom.sg., bad, improper, 18, 44.

voḍavāvī (see *oḍavo* behind) fut.part.(f.) III pers.sg., to bring or convey near, offer, exhibit, 10, 6; BLOCH 302 b, connecting with Sk. √ *vah*; TURNER 61 b.

volisāulā (Sk. *ārdra*, meaning 'soft, flaccid', –*sakomala*) m. nom.sg., soft silk garment, 14, 6.

volu (Sk. *ārdra*) f.nom.sg., dampness, moisture, 28, 7; BLOCH 303 a.

vovāḷaṇi (Sk. *ava–valantikā*, √ *val*) f. acc.sg., gift, present, 15, 14; BLOCH 303 a.
vovī (Sk. *upa* √ *ve*, to enclose ?, Deśī *oviā*) f., name of a Marāṭhī metre; BLOCH 303 a, TURNER 50 b.
 vovī–pāsi obl. 15, 9.
 vovīyā nom.pl., 15, 13.
vosaroni (Sk. *apa*, or *ava* √ *sṛ*) abs., to set back, retreat, 15, 11; BLOCH 303 b, TURNER 63 b.
voḷagavaṇẽ (see *oḷagavitī* behind) v., to offer, serve.
 voḷagavīla pp., *–lā* (m.) III pers.sg., 14, 7; *–lī* (n.) III pers.pl., 14, 6; *–lẽ* (n.) III pers.sg. 14, 5.
vyathā (Sk.) f.nom.sg., suffering, pain, 27, 13.
vyākuḷā (Sk. *vyākula*) adj.(f.) nom.sg., mentally anguished or disturbed, 21, 2.
vyāpāra (Sk.) m.acc.sg., mission, order, 17, 8.
vyāpilī (Sk. *vy* √ *āp*) pp.(f.) III pers.sg., to pervade, cover, fill, 31, 3.

śaka (Sk.) m.nom.sg., era, epoch, year, 2, 1.
śakti (Sk.) f., power, (here) attribute.
 śakti nom.sg., 11, 14.
 śaktītẽ dat.sg., 11, 15.
śaktīyukta (Sk. *śakti–yukta*) adj., possessing power or attribute, 11, 16.
śatajarjare (Sk. *śata–jarjara*) adj.(f.)loc.sg., having a hundred holes, 23, 1.
śatapatrapāryātakẽ (Sk. *śata–patra–pārijātaka*) m.instr.sg., tree (of lotus with a hundred petals and of the coral flower), 22, 5.
śabda (Sk.) m., word.
 śabda nom.pl., 16, 15.
 śabdā–ciyâ obl. 24, 5.
śabdasukhā–cī (Sk. *śabda–sukha*) n.obl., pleasure of, or derived from words, 28, 8.
śaraṇāgata (Sk. *śaraṇa–āgata*) adj., seeking refuge or protection, 21, 6.
śastravarṣī (Sk. *śastra–varṣa*, √ *vṛṣ*) m.loc.sg., shower of missiles, 23, 1.
śākhāmṛgu (Sk. *śākhā–mṛga*) m.nom.sg., animal of the tree (i.e., monkey), 18, 19.
śānta (Sk.) adj., quiet, at rest, peaceful, 33, 12.
śāstrẽ (Sk. *śāstra*) n.nom.pl., scientific work or treatise, 0, 10.
śikharī (Sk. *śikhara*) n.loc.sg., peak, top, 18, 38.
Śiśupāḷavadhī (Sk. *Śiśupāla–vadha*) adj.(f.)nom.sg., pertaining to the killing of Śiśupāla, 28, 11.
Śiśupāḷabandīsāḷa (Sk. *Śiśupāla–bandi–śālā*) f.acc.sg., prison-house of Śiśupāla, 21, 3.
Śiśupāḷu (Sk. *Śiśupāla*) m., pers. name (of a king and the rival of Lord Kṛṣṇa), nom.sg., 21, 2; acc.sg., 21, 1.
śīghra (Sk.) ind., quickly, speedily, 18, 41.
śīṇalī (Sk. √ *kṣi–kṣiṇoti*) pp. (f.) III pers.sg., to be or feel tired, 33, 3; BLOCH 423 a, TURNER 122 a.
śukasārikākokiḷān–ce (Sk. *śuka –sārikā–kokila*) m.obl., the parrot, Sārikā and cuckoo, 32, 4.
Śukru (Sk. *Śukra*) m.nom.sg., pers. name (of the preceptor of demons) 26, 8.

Śukre (Sk. *Śukra*) m.loc.sg., Friday, 2, 2.

śuddha (Sk.) adj.(m.) nom.sg., the first or bright half of a month, 3, 2.

śodhaṇē (Sk. √ *śudh*, caus. *śodh*) v., to search; TURNER 623 a.

śodhā imp. II pers.pl., 9, 9.

śodhāvīyā fut.part.(f.) III pers.pl., 16, 2.

śodhilē pp.(n.) III pers.sg., 9, 12.

śodhīta pr.part., 16, 23.

śramu (Sk. *śrama*) m.acc.sg., fatigue, 21, 2.

śraya (Sk. *śreyas*) n.nom.sg., bliss of final emancipation, 12, 21.

śravaṇa (Sk.) n., (i) ear; (ii) hearing, (here) acquiring knowledge or initiation.

śravaṇa (ii) nom.sg., 15, 4.

śravaṇī (i) instr.pl., 23, 7.

śravaṇamātrē (Sk. *śravaṇa–mātram*) n.instr.sg., (used as adv.), by the very hearing, 30, 2.

śrāntâtē (Sk. *śrānta*, √ *śram*) adj. (m.) dat. pl., fatigued, wearied, distressed, 33, 6.

śrī– (Sk.) an hon. prefix applied to names of deities, or sacred and eminent persons, places and objects.

śrī– Ṛddhipura n.nom.sg., the holy Ridhapur, 33, 1.

– karī–ceyā m.obl., hand of Cakradhara, 12, 9.

– Kṛṣṇakathā f. nom. sg., story of Kṛṣṇa, 30, 1.

– Kṛṣṇacakravartī m.nom. pl.(hon.), 19,3; instr.sg., 19, 1; Lord Kṛṣṇa.

– Kṛṣṇacakravartī–cē m. obl., 19, 21.

– Kṛṣṇacakravartī–javaḷī m.obl., 19, 15.

– Kṛṣṇacakravartītē m. dat.sg., 19, 28.

– Kṛṣṇapavāḍe (OM. *pavāḍā* < Sk. *pravāda*) m. acc.pl., heroism of Kṛṣṇa, 28, 5.

– Kṛṣṇamahimete f.dat.sg., greatness of Kṛṣṇa, 30, 3.

– Kṛṣṇā m.voc.sg., 19, 8.

– Kṛṣṇu m.nom.sg., 8, 20.

– Kṛṣṇē m.instr.sg., 19, 20.

– Gaṅgarāje m.instr.sg., pers. name, 1, 2.

– gurū–sārikhā adj.(m.) obl., like the Master, 31, 1.

– Cakradharā m.dat.sg., 22, 1; m.voc.sg., 29, 13; Lord Kṛṣṇa, or Cakradhara.

– caraṇa m.acc.pl., feet of Lord Kṛṣṇa, 21, 3.

– caraṇā m.dat.pl., feet of Cakradhara, 12, 2.

– caraṇī m.loc.pl., 12, 3.

– Cāvuṇḍarājē m.instr.sg., pers. name, 1, 1.

– Dattadarśanī n.loc.sg., vision of Lord Datta, 32, 2.

– Dattātreyā–cī m.obl., Lord Dattātreya, 32, 2.

– Bhūcaranātha (see under *bh*) 3, 2.

– maṅgala mahāśrī (see under *m*) 5, 7.

– mukuṭā–vari obl., headwear of Cakradhara, 8, 9.

– mukha n.nom.sg., mouth of the Lord, 30, 10.

– mukhaprakṣālana n.nom. sg., cleaning of the mouth of the Lord, 12, 13.

- mukhī n.loc.sg., 14, 6.
- mūrti f.nom.sg., 14, 19; f.acc.sg., 8, 9; body or figure of the Lord.
- mūrti–vari obl., 14, 13.
- mūrtisi f.dat.sg., 14, 5.
- mūrtī–cē f.obl., 22, 2.
- Viṭhaladevarāyāsi (see under *v*) 5, 1.
- Viṭṭhaladeva (see under *v*) 5, 6/7.
- Saku (Sk. –*śaka*) m.nom. sg., the Śaka year, 5, 1.
- sarvādhikārī m.nom.sg., 5, 6.
- Schitipuri–cī n.obl., 2, 2.
- Hṛṣīkeśā m.gen.sg., metron. of Kṛṣṇa, 33, 4.

śrīṅghāru (Sk. *sṛṅgāra*) m. nom.sg., amorous sentiment, 30, 4.

śruṅghāra (Sk. sṛṅgāra) m., love, or the poetical sentiment of love.
  śruṅghāru m.nom.sg., 12, 21; 30, 8.
  śruṅghārā–ceni obl. 28, 1.

Śrīpati (Sk.) m.nom.sg., pers. name (of the author of *Jyotiṣaratnamālā*) 0, 12.

śrīmanta (Sk. *śrīmat*) m.nom. pl., hair, 27, 13.

Śrīmukha (Sk.) m.nom.sg., name of a cycle of years or Saṁvatsara, 5, 1.

śrotā (Sk. *śrotṛ*) adj.(m.), listener, or reader.
  śrotayā dat.sg., 22, 3.
  śrotâ instr.pl., 28, 2.
  śrotī instr.pl., 20, 9.
  śroteyâsi dat.pl., 28, 5.

śvapacā–ciye (Sk. *śva–paca*) m. obl., belonging to low and outcaste tribe, an untouchable, 20, 7.

ṣaṭpadān–ce (Sk. *ṣaṭ–pada*) m. obl., bee, (lit., six-footed animal), 32, 4.

ṣaḍaṅgavi (Sk. *ṣat–aṅga–vid*) adj.(m.)nom.sg., one knowing the six auxiliaries of the *Vedas*, 2, 3-4-7., (inscribed wrongly as *ṣaḍāvi*) and 8^2.

ṣuṇâ (Sk. *kṣuṇṇa*, < *kṣud*, to stamp upon) f.nom.pl., symptom (of a disease), 27, 8.

saka (Sk. *śaka*) m., Śaka year.
  saku nom.sg., 5, 1/4.
  sake loc.sg., 6, 1.

sakati (Sk. √ *śak*) pr. III pers.pl., to be able, capable, 27, 11; BLOCH 412 b, TURNER 578 b.

sakala (Sk.) adj., all.
  sakala 30, 6.
  sakalâ (n.)dat.pl., 6, 7.

sakalaprāsādārambhu (Sk. *sakala–prāsāda–ārambha*) m.nom.sg., beginning of the whole temple 6, 6.

sakaḷa (Sk. *sakala*) adj., all.
  sakaḷa 22, 4.
  sakaḷâsa–hī (n.)dat.pl., 11, 2.

sakaḷanidhī–cā (Sk. *sakala–nidhi*) m.obl., all treasures, 32, 8.

sakhī (Sk.) f., female friend.
  sakhiyâsi dat.pl., 21, 1.
  sakhī acc.sg., 21, 4.

saṅkaṭī (Sk. *saṅkaṭa*) n.loc.pl., distress, calamity, 29, 14.

saṅkaṣṭī (Sk. *saṅkaṣṭa*) n.loc. sg., distress, critical situation, 21, 2.

saṅghātē (Sk. *saṅgha*) m.dat. sg., team, gathering, 19, 5.

sajjana (Sk. *sat–jana*) m.nom. pl., saintly person, 25, 6.

sata (Sk. *śata*) num.adj., one hundred.

sata 2, 5.
    satē (n.)nom.pl., 15, 8.
satānīka (Sk. *śata–*) adj., old, (of hundred years) 13, 17.
satsaṅgī (Sk. *sat–saṅga*) m. loc.sg., company of the good, 25, 2.
sadā (Sk.) ind., always, 25, 6; 30, 3.
sadācāraloku (Sk. *sat–ācāra–loka*) m.nom.sg. (coll.), well-behaving people or class, 20, 7.
sadāphaḷa (Sk. *sadā–phala*) adj.(m.), ever-blooming, 18, 1.
sadaiva (Sk. *sa–daiva*) adj., fortunate, 30, 6.
sadharē (Sk. *sa–dhara*, √ *dhṛ*) adj.(n.)nom.pl., ample, in large quantities, 27, 5.
santata (Sk. *sam–tata*, √ *tan*) ind., always, continuously, 21, 5.
sannidhānā–cā (Sk. *sannidhāna*) n.obl., nearness, (hence) company, 29, 4.
sapīvaḷa (Sk. *sa–pītala*) adj., yellowish, 26, 5.
saphala (Sk. *sa–phala*) adj., fruitful, fructuous, 30, 3.
samarthu (Sk. *samartha*) adj. (m.)nom.sg., capable, able, 0, 7.
samasta (Sk.) adj., all.
    samasta (m.)nom.pl., 12, 15.
    samastâ (f.) gen. pl., 5, 5.
    samastī (m.)instr.pl., 17, 9.
    samastē (n.)acc.pl., 0, 11.
samādhāna (Sk.) n.acc.sg., contentment, satisfaction, 24, 6.
samāna (Sk.) adj., equal, 10, 7.
samāpti (Sk.) f.acc.sg., end, conclusion, 0, 9.
samudra (Sk.) m., ocean, sea.
    samudrâ–tūnu obl., 18, 3.
    samudru nom.sg., 29, 9.
samudratīrī (Sk. *samudra–tīra*) n.loc.sg., sea-shore, 18, 1.
sameta (Sk. *samaveta*) adj., united with, woven into, 2, 9.
sampurṇa (Sk. *sampūrṇa*) adj., complete, 6, 6.
samyekā (Sk. *samyak*) ind., close, near, 17, 6.
sayana (Sk. *śayana*) n.nom. sg., sleeping, lying prostate, 14, 7.
Saraṇunāeka (Sk. *śaraṇa–nāyaka*) m.nom.sg., pers. name (with the title *nāyaka*), 6, 6.
saraṇē (Sk. √ *sṛ–sarati*) v. (i) to end, finish, die; (ii) to be honoured; BLOCH 414 b, TURNER 591 a.
    sarateyâ (ii) pr.part. adj. (m.)instr.sg., 30, 3.
    saralē (i) pp.(n.) III pers. sg., 13, 1.
    sare (i) pr. III pers.sg., 12, 9.
Sarabhaṅga (Sk. *śara–bhaṅga*) m., pers. name (of a sage).
    Sarabhaṅgā–ceyā obl. 6, 4.
    Sarabhaṅgā–prītyartha obl. 6, 4.
sarisē (Sk. *sadṛśa*) abstr.n.acc. sg., equality, matching, 28, 3; BLOCH 415 a.
sarīrā–cā (Sk. *śarīra*) n.obl., body, physique, 27, 11.
sarovara (Sk.) n., lake, large pond.
    sarovarī loc.sg., 32, 5.
    sarovarē acc.pl., 33, 9.
sarvakāḷa (Sk. *sarva–kāla*) adv., for all times, 31, 2.
sarvajña (Sk. *sarva–jña*) adj. (m.), knower of all, (here) Cakradhara.

sarvajñā gen.pl. (hon.), 12, 1.
sarvajñē instr.sg., 7, 20.
sarvamaṅgalī (Sk. *sarva–maṅgala*) n.instr.pl., (used as adv.), with all auspicities or blessings, 25, 4.
sarvasukhī (Sk. *sarva–sukha*) n.instr.pl., all kinds of bliss or happiness, 25, 7.
Sarvvarī (Sk. *Śarvarin*) m. nom.sg., name of a cycle of years, or *saṁvatsara*, 2, 1.
sarvâ (Sk. *sarva*) adj.(m.)dat. pl., all, 25, 6.
sarvāṅgī (Sk. *sarva–aṅga*) n. loc.sg., whole body, 14, 5.
sarvādhikārī (Sk. *sarva–adhikārin*) adj.(m.)nom.sg., chief administrator (being a title), 5, 6.
salita (Sk. √ *śal*) pr.part., to torment, harass, 23, 8; BLOCH 415 b, TURNER 193 b.
sava (Sk. *śava*) n.acc.sg., corpse, dead body, 13, 14.
saṁvachare (Sk. *saṁvatsara*) m.loc.sg., cyclic year, 5, 1/4.
saṁvatu (Sk. *saṁvat*, being a contraction of *saṁvatsara*) m.nom.sg., year, 2, 1; 3, 1.
saṁvatsara (Sk.) m., cyclic year.
saṁvatsara–paryanta obl., 6, 11.
saṁvatsare loc.sg., 5, 2; 6, 1.
saṁvatsarāntarggata (Sk. *saṁvatsara–antargata*) adj., belonging to the cyclic year, 3, 1.
savale (Sk. *su–vela*) m.loc.sg., auspicious hour, 24, 3; BLOCH 416 a (*savera*); TURNER 586 b.
saṁvasare (Sk. *saṁvatsara*) m.loc.sg., cyclic year, 2, 1.
sāvasārika (Sk. *sāṁsārika* < *saṁsāra–*) adj., worldly, mundane, 20, 8.
saṁvādaṇē (Sk. *sam* √ *vad*) v., to converse, discuss, narrate.
saṁvāditī pr. III pers.pl., 11, 6.
saṁvādilīyā pp.(f.) III pers.pl., 16, 14.
saṁvādē (Sk. *saṁvāda*) m. instr.sg., conversation, 20, 10.
savikāra (Sk. *sa–vikāra*) adj., impassionate, tempting, 26, 7.
savē (Sk. *sahitam*) adv. (by instr.), along with, together, 23, 9; BLOCH 416 a.
saṁsāra (Sk.) m., worldly existence or life; BLOCH 416 b.
saṁsārā–cī obl. 24, 8.
saṁsārā–ceyâ obl. 29, 11.
saṁsāraśramā–cē (Sk. *saṁsāra –śrama*) m.obl., fatigue or exhaustion of worldly life, 33, 1.
sahasā (Sk.) ind., shortly, soon, 33, 4.
saṁhāru (Sk. *saṁhāra*) m.nom. sg. 0, 7; acc.sg. 30, 11; destruction.
saḷē (Sk. *śalya*, √ *śal*) m.instr. sg., ego, vigour, 15, 8; BLOCH 416 b, TURNER 193 a.
sāilī (Sk. *chāyā–*) f.nom.sg., shadow, 29, 12.
sāudhī (Sk. *sāvadha*) adj.(f.) nom.sg., conscious, 14, 12.
sāuli (Sk. *chāyā–*) f.nom.sg., shade, 22, 8; BLOCH 420 b, TURNER 196 b.
sāumī (Sk. *sanmukha* ?) adv. (by loc.), forward, in the front, 12, 2; TURNER 600 b.
sākare–cī (Sk. *śarkarā*) f.obl., sugar, 28, 4; BLOCH 417 a; TURNER 578 b.

sākṣāta (Sk. *sākṣāt*) adj., incarnate, in bodily form, 8, 20.

sāgara (Sk.) m., ocean, sea.
sāgarâ dat.pl., 15, 10.
sāgaru nom.sg., 31, 2.

sāṅgatiyā (Sk. *sāṅgatika*) adj. (m.) voc.sg., comrade, companion, 18, 34.

sāṅghaṇē (Sk. *sam* √ *khyā*, or *śaṁs*, cf. BLOCH 417 b) to narrate, relate, tell, convey.
sāṅghaṇē denom. (n.) nom. sg., 27, 2.
sāṅghati pr. III pers.pl., 16, 5.
sāṅghatailē pp. (n.) III pers.sg., 19, 33.
sāṅghā imp. II pers.pl., 16, 25.
sāṅghāvī fut.part. (f.) III pers.sg., 21, 6.
sāṅghāveyā fut.part., 13, 22.
sāṅghijaila pass.fut. III pers.sg., 30, 1.
sāṅghijo opt. II pers.pl., 31, 3.
sāṅghitala pp. *-lā* (m.) III pers.sg., 18, 44; *-lī* (f.) 16, 26; *-lē* (n.) 7, 15.
sāṅghō fut. I pers.sg., 18, 31; pl., 27, 2.
sāṅghō inf., 8, 19.

sāca (Sk. *satya*) adj., true, 9, 13; BLOCH 417 b, TURNER 596 a.

sācokārī (Sk. *satya–ākāra*) adj. (f.) nom.sg., real, true, 14, 16.

sāṇḍaṇē (Sk. √ *chṛd–chard*, BLOCH 418 a) v., to leave; TURNER 192 b.
sāṇḍavīna fut. caus. I pers. sg., 28, 10.
sāṇḍita pr.part., 29, 4.
sāṇḍitī pr. III pers.pl., 24, 3.
sāṇḍī pr. III pers.sg., 18, 18; imp. II pers.sg., 21, 6.
sāṇḍuni abs. 29, 13.

sātā (Sk. *sapta*) num.adj., (m.) dat.pl., seven, 15, 10; BLOCH 418 b, TURNER 598 b.

sātāvīsē (Sk. *sapta–viṁśati*) num.adj. (n.) nom.pl., twenty-seven, 2, 5; TURNER 582 a.

sādhana (Sk.) n., (i) means, (ii) penance.
sādhana (i) nom.sg., 31, 2.
sādhanī̃ (ii) loc.sg., 32, 8.

sādhaka (Sk.) m.nom.pl., spiritual aspirant, 32, 8.

sādhāraṇa (Sk.) adj., commonplace, ordinary, 26, 4.

Sādhā (Sk. *sādhikā*) f., pers. name (of a female disciple of Cakradhara).
Sādhān–cīye obl. 16, 18.
Sādhâte dat.pl. (hon.), 16, 18.

sādhya (Sk. √ *sādh*) adj., curable, remediable, 27, 7.

sāntu (Sk. *śānta*) m.nom.sg., poetical sentiment of composure (being one of the nine *rasas*), 30, 11.

sāpē (Sk. *sarpa*) m.instr.sg., snake, 23, 13; BLOCH 419 b, TURNER 599 b.

sāmarasyā–cē (Sk. *sāmarasya*) abstr.n.obl., state of complete harmony, 24, 6.

sāmbhāḷaṇē (Sk. *sam* √ *pāl*) v., to protect, guard; TURNER 587 b.
sāmbhāḷaṇē denom. (n.) nom.sg., 10, 9.
sāmbhālī (ḷī) pr. III pers. sg., 24, 11.
sāmbhāḷīla fut. III pers.sg., 31, 2.

sāye (Sk. *śāka*) m.nom.pl., the Teak tree, 32, 3; BLOCH 419 b.

sāye (Sk. *ṣaṣ*) ord.adj., (m.) loc.sg., sixth, 27, 13; BLOCH 416 b, TURNER 189 a.

Sāraṅgapaṇḍītâsi (Sk. *śārṅga-paṇḍita*) m.dat.pl., (hon.), pers. name (with the title *paṇḍita*), 16, 24.

sārikha (Sk. *sadṛśa*) adj., like, similar to, equal; BLOCH 420 a.

sārikhẽ (n.)nom.sg., 26, 3.

sārīkhā (m.)nom.sg., 11, 7.

sārī–cẽ (Sk. *sāri*) f.obl., a piece in the game of backgammon, or the game itself, 7, 2.

sārddha (Sk. *sa–ardha*) num. adj., one and a half, 19, 7.

Sāla (Sk. *Śāla*) m.nom.sg., pers. name (of a poet), 15, 1.

sālivaṇa (Sk. *śālivana*) n.nom. sg., rice-field, 3, 6; BLOCH 421, a.

Sâvatayānẽ (Sk. *sāmanta*) m. instr.sg., pers. name (of a poet-saint), 31, 3; BLOCH 420 b.

sâvaḷa (Sk. *śyāma–la*) adj., of dark complexion; BLOCH 421 a, TURNER 595 b.

sâvaḷiyā (f.)nom.pl., 28, 9.

sâvaḷī (f.)nom.sg., 27, 10.

sâvaḷẽ (n.)nom.sg., 26, 5.

Sāvaḷāpurī (Sk. *syāmala-pura*) n.loc.sg., place–name, 14, 1.

sāveu (Sk. *sa–avayava*) adj. (m.)nom.sg., in bodily form, 26, 11.

sāsanẽ (Sk. *śāsana*) n.nom.pl., royal edict or grant (in the form of a copper-plate), 2, 3.

sāsīṇale (Sk. √ *san*, perf. *sasāna*) pp.(m.) III pers.pl., to bloom, blossom, 33, 5.

sāsuravāsẽ (Sk. *śvaśuraka-vāsa*) m.instr.sg., stay in the father-in-law's house (supposed to be rather trying), 33, 3; BLOCH 421 a, TURNER 593 b.

sāhaṇẽ (Sk. √ *sah*) v., to bear, tolerate; BLOCH 421 a, TURNER 594 a.

sāhāti pr. III pers.pl., 23, 12.

sāhāve caus. pr. III pers. sg., 15, 10.

sāhe pr. III pers.sg., 29, 1.

sāhitya (Sk.) n., (i) literature, (ii) literary flavour.

sāhityā–ciyā (i) obl. 28, 9.

sāhityā–ceni (ii) obl. 28, 1.

Siṅghaṇadevâ (Sk. *siṁha–gaṇa –deva*) m.gen.pl. (hon.), pers. name (of a king), 3, 6.

siddha (Sk.) adj., prepared, ready, 4, 2.

siddharasā–cẽ (Sk. *siddha-rasa*) m.obl., mercury, 26, 1.

siddhī (Sk. *siddhi*) f.acc. or dat.sg., attainment, fulfilment, 31, 1.

simpaṇẽ (Sk. √ *siñc*) denom. (n.)acc.sg., game of sprinkling water on each other, 28, 9; BLOCH 421 b, TURNER 604 a.

sirā–cā (Sk. *śiras*) n.obl., head, 27, 11; BLOCH 423 a, TURNER 608 b.

sisa (Sk. *śīrṣa*) n.nom.sg., head, 27, 15; BLOCH 423 b, TURNER 608 b.

sīlikā (Sk. *śalākā*) f.nom.pl., small stick, 12, 5.

Sīvū (Sk. *Śiva*) m.nom.sg., pers. name, 2, 4.

sīḷātaḷa (Sk. *śilā–tala*) m., face of a stone-slab or rock; BLOCH 423 b, TURNER 609 b.

sīḷātaḷā–vari obl. 8, 9.

sīḷātaḷāsi dat.sg., 8, 16.

sukumāra (Sk. *su–kumāra*) adj., delicate, tender, 26, 9.
Sukre (Sk. *Śukra*) m.loc.sg., Friday, 5, 4.
sukha (Sk.) n., pleasure, happiness, bliss.
  sukha nom.sg., 12, 21.
  sukhā–cā obl., 23, 4; *–cī* 23, 7.
  sukhẽ instr.sg., 18, 14.
  sukhẽsī instr.sg., 23, 6.
sukhanidrā (Sk. *sukha–nidrā*) f.nom.sg., comfortable sleep, 23, 7.
sukhasādhanẽ (Sk. *sukha–sādhana*) n.instr.sg., means of pleasure, 10, 15.
sukhiyā (Sk. *sukhin*) adj.(m.) nom.sg., pleased, happy, 25,9.
sugandhī (Sk. *su–gandha*) m. instr.pl., sweet or pleasant scent, 22, 5.
su. gā. (abbrv. of *suvarṇa–gadyāṇakāḥ*, m.nom.pl., Sk.) gold coin of a specific value, 2, 6.
sujagare (Sk. *su–jāgṛta*) adj. (f.)nom.pl., (hon.), awake, roused from sleep, 12, 2.
suḍā (Sk. *śāṭa–ka*) m.acc.sg., garment, piece of cloth, 8, 8; TURNER 601 b.
sutẽ (Sk. *suta*) m.instr.sg., son, 6, 6.
suttāle (Kannaḍ *suttālaya*) n. nom.sg., enclosure, surrounding wall, 1, 2 (see notes).
sudinu (Sk. *su–dina*) m.acc.sg., auspicious day, 24, 2.
Sudevo (Sk. *su–deva*) m.nom. sg., pers. name, 21, 4.
sudeśā (Sk. *su–deśa*) adj.(m.) gen.pl., belonging to fine *Deśī* (i.e., Marāṭhī) lang., 28, 9.
suddha (Sk. *śuddha*) adj.(m.) nom.sg., first or bright half of the lunar month, 5, 4.
sudhārasā–cẽ (Sk. *sudhā–rasa*) m.obl., nectar, 22, 11.
suparimaḷī (Sk. *su–parimala*) m.instr.pl., sweet fragrance, 22, 5.
supavatī (Sk. √ *svap*, to sleep) f.nom.sg., mattress, 14, 18.
supā (–sārīkhā (Sk. *śūrpa*) n. obl., winnowing fan, or wicker receptacle, 11, 8; BLOCH 425a.
subhaṭu (Sk. *su–bhaṭṭa*) adj. (m.)nom.sg., heroic, brave, 29, 1.
suraṅga (Sk. *su–raṅga*) m. nom.sg., fine colour, 28, 8.
surataru (Sk. *sura–taru*) m. nom.pl., heavenly wish-tree, 32, 2.
suravāḍu (Sk. *su–vṛddha*, √ *vṛdh*) m.nom.sg., plenty, glory, 24, 12 (see notes).
surasa (Sk. *su–rasa*) adj., sweet (to the ear), 32, 5.
surālayẽ (Sk. *sura–ālaya*) n. acc.pl., abode of God (i.e., temple), 33, 8.
survva (abbrv. of Sk. *suvarṇa*) n.nom.sg., gold, 2, 6.
sulakṣaṇikẽ (Sk. *su–lakṣaṇaka*) adj.(n.)acc.pl., bearing auspicious marks, 33, 9.
suvarṇṇa (Sk. *suvarṇa*) coll.n. nom.sg., coins or pieces of gold 2, 5-9.
suṣe (Sk. *sukha*) n.instr.sg., happiness, pleasure, 6, 12.
susara (Sk. *śiśu–māra*) m., alligator, crocodile; BLOCH 424 b, TURNER 624 a.
  susarātẽ dat.sg., 18, 29.
  susaru nom.sg., 18, 3.
  susarẽ instr.sg., 18, 36.
sūkta (Sk. *su–ukta*) n.nom.sg., ideal, 5, 5.
sūṅka (Sk. *śulka*, tax, octroi) n.nom.sg., act, law, rule, 4, 4.

sūṭalē (Sk. √ *chuṭ–choṭayati*) pp.(n.) III pers.sg., to be let loose or released, 23, 5; BLOCH 424 a, TURNER 199 b.

sejārī (Sk. *śayyā–āgāra*) m. or n.loc.sg., neighbourhood, 13, 15; BLOCH 425 a, TURNER 620 a.

seṇḍiyā–vari (Sk. *śikhaṇḍaka*) m.obl., top or peak (of a tree), 18, 38; BLOCH 425 b.

Selugrāmī (Sk. *–grāma*) m. or n.loc.sg., place–name, 3, 5.

sevaku (Sk. *sevaka*) m.nom.sg., servant, devotee, 18, 17.

sevaṭu (Sk. *sīma–anta* ?) m. nom.sg., end, 29, 6; BLOCH 426 a, TURNER 201 a.

Sēvateyāsi m. or n.dat.sg., place-name, 9, 1.

sevane–arthī (Sk. *sevanā*) f. obl., enjoyment, savouring, 22, 12.

sevā (Sk. *samitā* ? Comp. Gk. *semidalis*) f.nom.pl., Indian Vermicelli, crust of wheat-flour thread, 16, 30.

sevijatu (Sk. √ *sev*) pass.pr. III pers.pl., to frequent, resort to, 32, 3.

saiṅgha (Sk. *saṅghatitha* < *sam* √ *han*) adj., numerous, abundant, 23, 10.

Saihyācaḷī (Sk. *Saihya–acala*) m.loc.sg., the mountain *Sahya*, 32, 8.

soire (Sk. *sahodara*) adj.(m.) nom.pl., relative, 9, 9; BLOCH 427 a.

sokē (Sk. *śoka*) m.instr.sg., sorrow, 21, 4.

sokhalā (Sk. √ *śuṣ*) pp.(m.) III pers.sg., to dry up, 29, 9; BLOCH 423 b, TURNER 611 b.

soḍaṇē (Sk. *chuṭ–choṭayati*) v., to leave, let go, untie; BLOCH 426 b, TURNER 203 a.

soḍavitā caus.pr.part.adj. (m.) nom.sg., 21, 2.

soḍāvē fut.part. (n.) III pers.sg., 10, 14.

soḍile pp.(m.) III pers.sg., 6, 11.

soḍīti pr. III pers.pl., 8, 7.

soḍīla fut. III pers.sg., 8, 5.

Soḍavīkāra (M. *Soḍavī*– Sk. *kāra*) adj.(m.)nom.sg., belonging to the place *Soḍavī*, being a qualification of Hemādri, 5, 2/3.

soṇḍa, soṇḍha (Sk. *śuṇḍā*) f., (i) trunk of an elephant, (ii) raised, curved seat or platform; BLOCH 426 b, TURNER 611 a.

soṇḍa (i) nom.sg., 11, 7.

soṇḍiye–varī (ii) obl., 9, 4.

soṇḍhiā (ii) nom.pl., 4, 5.

sonaṭake (Sk. *suvarṇa–ṭaṅka*) m.acc.pl., stamped gold-coin, 15, 13.

sonavai (Sk. *suvarṇa–varti*) f. nom.sg., golden torch, 28, 11.

sonēketakī–cā (Sk. *suvarṇa–ketakī*) f.obl., golden *Ketakī* plant, 22, 11; for *sonē* see BLOCH 426 b, and TURNER 614 a.

sopadravā (Sk. *sa–upadrava*) adj. (m.) dat. sg., full of misery, 23, 2.

sopē (Sk. *svalpa*, or *sulabha*) adj.(n.)nom.sg., easy, simple, 31, 2.

Somadeyo (Sk. *soma–deva*) m. nom.sg., pers. name, 6, 3.

Somavaṁsī (Sk. *soma–vaṁśa*) m.loc.sg., lineage of moon, 21, 5.

soyara (Sk. *sahodara*) adj., relation, relative; BLOCH 427 a.

soyare (m.) nom.pl., 25, 6.
soyere (m.) nom.pl., 27, 5.

soṣe (Sk. √ *śuṣ*) pr. III pers. sg., to get dried, 27, 10.

sohante-cā (Sk. *saḥ-aham-tā*) abstr.f.obl., state of identification with Self, (being a philosophical term), 24, 10.

sohaḷā (Sk. *śubha-velā*) m.acc. sg., auspicious ceremony, 22, 2.

saundara (Sk. *sundara*) adj., beautiful, handsome.
saundaru (m.) nom.sg., 30, 4.
saundarān-cā (m.) obl. 30, 4.

saundaryalokī-cī (Sk. *saundarya-loka*) m.obl., world of beauty, 26, 2.

schānaha-cā (Sk. *sthānī*) f. obl., civil body, 2, 7.

schānē (Sk. *sthāna*) n.nom.pl., civic body, 2, 4.

schitipuri-cī (Sk. *sthiti-pura*) n.obl., place-name, 2, 2.

stavanē (Sk. *stavana*) n.acc. pl., hymn in praise, 19, 37.

staviti (Sk. √ *stu*) pr. III pers. pl., to praise, 19, 37.

stuti (Sk.) f.acc.sg., praise, eulogy, 32, 6.

strī (Sk.) f., woman, (here) wife.
striya instr.sg., 18, 9.
striyesi dat.sg., 18, 9.

sthala (Sk.) n., field, land of agriculture.
sthala nom.sg., 6, 9.
sthalē nom.pl., 6, 10.

sthiti (Sk.) f.nom.sg., (i) being, existence, 0, 2; (ii) trance (being a term in the Mahānubhāvic philosophy), 19, 21.

sthiru (Sk. *sthira*) adj.(m.) acc.sg., established, steady, 24, 9.

spardhā (Sk.) f.acc.sg., competition, 32, 3.

sparśa (Sk.) m.nom.pl., touch, 33, 8.

smaraṇa (Sk.) n.acc.sg., remembering, 18, 33.

smaraṇē (Sk. √ *smṛ*) v., to remember, think of.
smarile pp.(m.) III pers. pl., 21, 2.
smare pr. III pers.sg., 33, 11.

syāhāṇe (Sk. *sa-jñāna* ?) adj. (m.) nom.pl., wise people 20, 2.

srī (Sk. *śrī*) see under *śrī*.

svadharmasūryo (Sk. *sva-dharma-sūrya*) m. nom. sg., sun of the religion of the Self, 25, 3.

svabodhā-cā (Sk. *sva-bodha*) m.obl., knowledge of the Self, 24, 2.

svarūpa-ukharī (Sk. *sva-rūpa-uṣaru* ?) n.loc.sg., arid land of the form of the Self, 24, 9.

svasti (Sk.) ind., term of auspicious salutation (appearing usually at the beginning of an Inscription), 2, 1; 3, 1; 5, 1-4; 6, 1.

svānubhavē (Sk. *sva-anubhava*) m.instr.sg., personal experience, 20, 9.

svāsa (Sk. *śvāsa*) m.nom.sg., breath, or breathing, 27, 9.

svīkaraṇē (Sk. *svī* √ *kṛ*) v., to accept, agree to.
svīkaritī pr. III pers.pl., 20, 8.
svīkarilā pp.(m.) III pers. sg., 7, 12; *-lī* (f.), 7, 2.

haṇauṭi (Sk. *hanu–*) f.nom.sg., chin, jaw, 27, 11.

haralẽ (Sk. √ *hṛ*) pp.(n.) III pers.sg., to be deprived, lose, 15, 15; BLOCH 428 a, TURNER 632 a.

Hari (Sk.) m.nom.sg., God Hari, 31, 3.

Harīharâ (Sk. *Hari–Hara*) Gods Hari and Hara (i.e., Viṣṇu and Śiva), m.dat.pl., 6, 7; gen. pl., 6, 5.

haladāiyā (Sk. *hala–dhārita*) adj.(m.)instr.pl., borne by or yoked to the plough, 4, 2.

hastī (Sk. *hastin*) m., elephant.
  hastī nom.sg., 11, 3; acc. sg., 11, 3.
  hastī–cā obl. 11, 11.

haḷu, redupl. (Sk. *laghu*) ind., slowly, 18, 29; BLOCH 428 b, TURNER 663 a.

hā (Sk. *etad*) rel.pron.(m.), this; BLOCH 428 b, TURNER 524 b.
  iye loc.sg., 23, 11.
  eṇẽ instr.sg., 25, 1.
  eyā dat.sg., 23, 2; dat.pl., 23, 4.
  yayā dat.pl., 19, 11.
  yā gen.sg., 15, 12.
  yā–cīye obl. 8, 14.
  yāsi dat.sg., 8, 13.
  hā nom.sg., 9, 9.
  he nom.pl., 2, 9.

hākārā (Sk. *hā* √ *kṛ*) m.nom. sg., call, invitation; 17, 2; BLOCH 427 a, TURNER 628 a.

hāṭam–prati (Sk. *haṭṭa*) m.obl., shop, market, 3, 9; BLOCH 427 b, TURNER 635 a.

hāṭavele (Sk. *haṭṭa–vela*) m. loc.sg., marketing hour, hour of commercial transaction, 23, 5.

hāḍān–cī (Sk. *asthi*) n.obl., bone, 10, 15; BLOCH 428 b, TURNER 635 a.

hāta (Sk. *hasta*) m., hand; BLOCH 429, a, TURNER 635 b.
  hāta acc.sg., 17, 11; acc.pl., 17, 7.
  hātu nom.sg., 29, 11.
  hātẽ instr.sg., 22, 8.

hātaubā (Sk. *hasta–uṣṇa*) f. instr.sg., warmth of the hand or palm, 26, 9; for *ūba*, see BLOCH 300 a.

hātakaḍagâ–puḍhâ (Sk. *hasta–kaṭaka*) n.obl., wristlet, 26, 7.

hātavasile (Sk. *hasta* + √ *vas*) pp.(n.) III pers.sg., to take up in hand, 29, 13.

hātasara (Sk. *hasta–sara*) m. nom.pl., wristlet, ornamental string on the arm, 26, 7.

hātubhari (Sk. *hasta-bhara*) adj.(f.)nom.sg., of the length of an arm, 14, 18.

hāthierẽ–viṇa (Sk. *hasta–*) n. obl., weapon, 29, 3; TURNER 630 a.

hāthisāhāṇī (Sk. *hasti–senā–pati* ?) m.nom.sg., leader of the elephant–division (in an army), 6, 2; for *hāthi*, see BLOCH 429 a, TURNER 635 b.

hāravilẽ (Sk. √ *hṛ*) caus. pp. (n.) III pers.sg., to lose, be deprived of, 7, 3; TURNER 637 a.

hāri (Sk. *hṛti*, √ *hṛ*) f.nom. sg., defeat, taking back, 7, 2; TURNER 636 b.

hālaḷavīlhaḷī (Sk. *halahalā*, re–dupl.) adv., (by instr.), vehe–mently, sobbingly, 14, 12; BLOCH 428 a, TURNER 633 b.

hāle (Sk. √ *hval*) pr. III pers. sg., to move, ruffle, 33, 10; BLOCH 429 a, TURNER 633 b.

hāsya (Sk.) n.acc.sg., laugh, laughter, 19, 37; m.nom.sg., 30, 8; poetical sentiment of laughter (being one of the nine *rasas*).

hāsyāspada (Sk. *hāsya–āspada*) adj., ridiculous, 27, 3.

hi (Sk. *api*) ind., and, also, even, 10, 3.

hiṇḍaṇẽ (Sk. √ *hiṇḍ*) v., to roam or wander about; TURNER 638 a.
  hiṇḍāveyāci fut.part. (n.) gen.sg., 20, 4.
  hiṇḍe pr. III pers.sg., 31, 5.

hire (Sk. *hīraka*) m.acc.pl., diamond, 26, 3; TURNER 639 b.

hīvā–cā (Sk. *hima*) n.obl., ice, frost, 26, 3; BLOCH 429 b, TURNER 637 b.

hṛdaya (Sk.) n., heart.
  hṛdaĩ–cẽ obl. 18, 12.
  hṛdaya nom.sg., 18, 11.
  hṛdayā–âtu obl. 29, 2.
  hṛdayẽ nom.pl., 18, 43.

ho–kâ (Sk. *bhavatu kim*) ind., particle of (i) affirmation, 18, 36; or (ii) conditioning, 20, 6; 20, 12.

hoṇẽ (Sk. √ *bhū*) v., to be, become; BLOCH 430 b, TURNER 641 a.
  ho imp. III pers.sg., 6, 8.
  hoāva fut.part., *–vā*, m. III pers.sg., 10, 7; *–vī*, f. III pers.sg. 10, 4; *–ve*, m. III pers. pl. 25, 8; *–vẽ*, n. III pers.sg. 10, 6.
  hoīna fut. I pers.sg., 18, 13.
  hoīla fut. III pers.sg., 21, 5.
  hoūni absolutive, 10, 2.
  hoe pr. III pers.sg., 8, 15.
  hoauni abs. 11, 1.
  hotâ pr.part., 24, 9.
  hõtā pp. (m.) III pers.sg., 4, 1.
  hoti pr. III pers.pl., 12, 2.
  hotī pp. (f.) III pers.sg., 13, 15.
  hotu (–ase) pr.part. (m.) III pers.sg. (in comp. v.), 28, 6.
  hõtu imp. III pers.pl., 25, 6.
  hote pp. (m.) III pers.pl., 13, 21.
  hotẽ pp. (n.) III pers.sg., 15, 4; used as cond. 15, 6.
  hoteti pp. (m.) III pers.pl., 12, 17.
  hoye pr. III pers.sg., 16, 14.

POSTSCRIPT

1. The arrangement of the Texts in the present Reader is chronological separately for passages from prose and poetry with the exception of an extract from the *Jyotiṣa-ratna-mālā* which came to hand when the press-copy of the Reader including the Index Verborum was almost ready, and had to be therefore placed at the beginning and numbered zero in order to avoid disturbing the entire numbering of the Reader.

2. In the Etymological Index although no distinction is made between words borrowed from Sanskrit and words descended from Sanskrit, the former or the *tatsamas* are indicated as such by not repeating them in the brackets containing the etymologies and simply mentioning their *tatsama* nature by the symbol Sk.; e.g., '*kāla* (Sk.) m.', p. 195, where the word *kāla* is understood as a loan-word. In the case of the semi-*tatsama* words, however, fuller etymologies are given : e.g., '*kaḷasī* (Sk. kalaśa) m.', p. 194.

3. A brief note on the metres commonly used by the poets of the OM. period may not be out of place here. Metrical composition in Marāṭhī comprises three classes : *Vṛtta*, *Jāti* and *Chanda*. Of these, the *Vṛttas* are inherited from Sanskrit prosody and are a later development in Marāṭhī. At least they are not seen to be in vogue in the OM. period though BHASKARA, the author of *Śiśupāla-vadha*, is said to have composed some verses in the various *Vṛttas*. As for *Jātis*, according to PATVARDHAN,[1] more important than the number of syllables or syllabic instants in a line is its internal rhythm-structure, as also is the pattern of the stanza formed by lines. The *Dhavaḷas* of MAHADAMBA included in the present Reader

[1]. *Chandoracanā* (1937), Intro. p. 6.

(Extract xxi) seem to belong to this group metrically, though the author of the *Smṛtisthaḷa* describes them as *Ovīs*. The *Padas* or devotional songs composed by the poet-saints like JNANESVARA or NAMADEVA can be classified under the *Jātis*. The core of Old Marāṭhī poetry, however, consists of compositions in two varieties of the *Chanda* type, namely, the *Ovī* and the *Abhaṅga*. The class-name *Chanda* is obviously a misnomer as it is in no way related to the Vedic metres called *Chandas* which observe the difference between short and long syllables as against the Marāṭhī *Chanda* which treats all syllables, whether short or long, uniformly as long. The internal rhythm-structure of the *Jātis* is present in the *Chandas* also. The *Ovī* and the *Abhaṅga* are two typical patterns of this class and may be said to be interchangeable. For both can be set to music and in doing so the *Ovī* can take the form of an *Abhaṅga* and *vice versa*. In fact the origin of the *Ovī* seems to be in music as is suggested in the following definition : *Ovī geyā tu kaṇḍane* : meaning, an *Ovī* is to be sung while pounding (corn). It is this musical nature that has made the *Ovī*, and the *Abhaṅga* also, somewhat irregular in structure. The *Ovī* has generally four feet, but the length of the fourth is flexible and in its later form as found in the poetical works of EKANATHA it has developed into a unit with four and a half feet. Extract No. 31 from the Texts is illustrative of the different varieties of the *Abhaṅga*, while the remaining poetical extracts, except No. 21, contain *Ovīs*, both short and long.

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(7-9) *Līḷā-caritra*, Ed., H. N. Nene : *Ekāṅka*, 1936; *Pūrvārdha*, part iv, 1937.

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